THE Ahmadiyya Gazette USA

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

APRIL/MAY, 2001 SHAHADAT/HIJRAT, 1380

KHILAFAT–THE SECOND MANIFESTATION

So, therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established divine practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves be heartbroken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the day of *Qiyamah*. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as have been Allah's promise in *Baraheen-i-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power of dominance to my followers.

{The Promised Messiah (a.s.)}

(Translated from Roohani Khaza'in, Vol. 20, p. 305; Alwasiyyat, p. 6)

SCENES FROM EIDUL ADHIA CELEBRATION, MARCH 6, 2001

Greetings after the Eid prayers. Seated on right above and center, below, is Sahibzada M. M. Ahmad, Ameer, USA, greeting some of the participants.

FROM THE HOLY QURAN

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe prayer and give the Zakat and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort." (24:55-58)

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ
اَمْنًا يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ
وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝ لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا
مُعْجِزِيْنَ فِي الْاَرْضِ وَمَاْوٰىهُمُ النَّارُ وَلَبِئْسَ الْمَصِيْرُ ۝

IN THIS ISSUE

3 From The Holy Quran
4 So Said The Holy Prophet (s.a.w.)
4 Writings of the Promised Messiah (a.s.)
5 The Evil of Gossip, Back Biting, Rumors, Slander
6 Emphasis On Congregational Prayers
7 A Testament of The Holy Prophet (s.a.w.)
10 Pearls From The Ocean of Spiritual Enlightenment
17 Etiquettes of the Mosque
18 The Blessings of the Institutions of Khilafat and Our Responsibilities
24 Importance of Khilafat System and Its Blessings
28 A Word of Thanks
29 System of Shura in the Ahmadiyya Muslim Jamaat
36 An Overview of English Language Literature Available for Tabligh
41 Detroit Atfal wins "Best Majlis" Award
41 Who wants to go to The National Ijtema
42 What It Is Like to Be a Tifl in Pakistan
42 News From New York Jamaat
44 Annual Activity Report Majlis Khuddamul-Ahmadiyya
46 Sehar Saleha Ahmad
48 Persecution of Ahmadies In Pakistan
50 Third Ta'limul Qur'an Class

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PROPHECY OF THE HOLY PROPHET MUHAMMAD

(Peace and Blessings of Allah be upon Him)

"O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as it is a supplement to it) and would remain as long as Allah wills. Then this Khilafat would also come to an end. The rulers who cut (are cruel to people) will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilafat on the pattern of prophethood would re-emerge." After saying this, the Holy Prophet (s.a.w.) did not add any further comments.

FROM THE WRITINGS OF THE PROMISED MESSIAH

(Peace be upon him)

Allah manifests two kinds of signs. First, He manifests His authority through the hands of the prophets themselves, and second, at the time when after the demise of the prophet, hardships are encountered and the opponents gain power and think that it (the prophet's mission) was all over, and believe that the Jama'at was doomed to destruction, and even within the Jama'at, people find themselves confused, and their backs appear to be broken, and many unfortunate ones even seek the ways of apostasy, then God Almighty manifests His powerful authority a second time and provides support to the falling Jama'at. So the one who remains steadfast till the end, witnesses this miracle of God. As it happened at the time of Abu Bakr Siddiq, when the demise of the Holy Prophet, peace and blessings be upon him, was considered to be an untimely death and many a desert dweller had turned apostate and even the grief stricken Companions seemed to have lost their senses, that God Almighty, by appointing Hazrat Abu Bakr Siddiq manifested a demonstration of His power, a second time and saved Islam from near annihilation.

(Translated from Urdu, *Al-Wasiyyat*, Page 6)

SPECIAL TAHRIK-I-JADID COLLECTION

CAMPAIGN APRIL 15TH - APRIL 30TH

THE EVIL OF GOSSIP, BACK-BITING, RUMORS, SLANDER

(Summary of Huzoor's Friday sermon of February 2, 2001. Sister Shermeen Butt, of England, who translates for Ahmadiyya publications, provides Huzoor's Khutba translations. The translations are reviewed by the Regional Missionary, Mubasher Ahmad. We accept full responsibility for these translations.)

Hadhrat Khalifatul Masih IV spoke on the subject of good morals in his Friday Sermon today. Huzoor said many people assume they have high morals, however these claims need be tested in light of the word of the Qur'an and Ahadith. Huzoor recited verses 25 and 26 of *Surah Al-Nur*

"On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

"On that day will Allah pay them their just due, and they will know that Allah alone is the Manifest Truth." (24:25-26)

He spoke with reference to the Quranic command mentioned therein that on the Day of Judgment human faculties would bear witness against all wrongs committed.

Huzoor cited various Ahadith to elucidate the subject matter. Huzoor said the Holy Prophet (peace and blessings of Allah be on him) would always answer each Companion's question according to his individual temperament, hence we find varied solutions given to similar inquires in Ahadith.

Huzoor said at times individuals refrain from guiding others in the belief that their own morals are not high enough.

Indeed self-analysis confirms that no one individual is worthy of checking others, however in the wisdom of the Holy Prophet (peace and blessings of Allah be on him) checking others highlights, one's own drawbacks, enjoining others to do good makes one aware of one's own deeds and thus begins evident improvement in one's own self.

In light of the Holy Prophet's (peace and blessings of Allah be on him) admonition to 'Keep one's tongue in check' Huzoor warned against the discord rumors create. The Holy Prophet (peace and blessings of Allah be on him) gave the comprehensive counsel to say one's *Salat* each time as if it was one's last *Salat*.

Huzoor read a few excerpts of the Promised Messiah (on whom be peace) where he warns against the blight of falsehood. The Promised Messiah (on whom be peace) said the prayer of *'Iyyaka na'abudu wa iyyaka nasta'een'* (Thee alone do we worship and Thee alone do we implore for help) is a prayer made in the plural rather than the singular, thus one prays for and with the entire mankind, quashing the trait of selfishness.

(Summary of Huzoor's Friday Sermon of February 9 , 2001. These summaries (Feb.2, and Feb. 9) were supplied by Brother Hasan Hakeem of Zion, IL. We are thankful to Hasan Hakeem and Missionary Mubasher Ahmad for this.)

In this Friday sermon, Huzoor delved into the odious aspect of suspicion. He recited verse 13 of *Surah Al-Hujurat.* (Chapter 49) The translation reads:

"O ye who believe! Avoid too frequent indulgence in suspicion; for some suspicions are certainly sin. And spy not, nor backbite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful." (49:13)

Huzoor spoke with reference to some Ahadith. The Holy Prophet (peace and blessings of Allah be on him) said that to have a good opinion and a favorable view was a beautiful worship. Three days

prior to passing away, the Holy Prophet (peace and blessings of Allah be on him) said that each believer should depart this life having a favorable view of Allah the Almighty.

Huzoor said as the time of death was in no one's control, it was essential to live each moment in a state of belief and having a favorable view of Allah the Almighty.

Reading some excerpts from the writings of the Promised Messiah (on whom be peace) Huzoor said that many ills are borne out of suspicion. Unless one has an absolute knowledge about something it should not be believed. Suspicion destroys man's belief and hurls one away from uprightness.

Commenting, Huzoor said the majority of reports that he receives, regarding hostilities, are suspicion-based. The Promised Messiah (on whom be peace) said to achieve the excellence of the *sadeeqs* (sincere people) it is essential to really avoid suspicion and to profusely seek Allah's forgiveness if any doubts are formed about someone.

Suspicion negates the virtues of *Salat*, fasting and *alms*-giving. Huzoor said Allah the Almighty spoils the impression about Himself for those who have suspicion about his servants.

The Promised Messiah wrote that the entire Qur'an informs us not to be suspicious of God and not to separate oneself from God and to only seek help from Him.

EMPHASIS ON CONGREGATIONAL PRAYERS

By Hazrat Mirza Bashirud Din Mahmood Ahmad, Khalifatul Masih II
(Translated by A. Shameem Ahmad, Maryland Jamaat),

First and foremost is the obligation of *Salat* (Namaz). This is the first article of faith. Hence, I am presenting it first. The Holy Prophet (s.a.w.) has described it the life of all practical actions, so he said that who does not have *Salat* does not have faith either. But I have to say regrettably that many people do not pay due attention to it. There are probably only a few Ahmadies who do not offer *Salat* at all but there are some who offer it only superficially. They will offer a few and neglect others. There are others who say that they have offered it at home and get contented with it. Is there anyone amongst you who is employed in an office and says that I can work on a register at home. Can he maintain his job that way? If working at home one cannot maintain his job how can he offer his prayers at home and fulfil his obligation. *Salat* in fact is only accepted when said in congregation, however it is allowed otherwise in exceptional circumstances. For example, when the time for *Salat* approaches while one is working in an office, there he can offer his own prayers. In my mind there is no real compelling reason the *Salat* is not accepted without congregation. For the last four years I have been emphasizing on congregational prayers. I exhort again and I will continue to do so till my last breath. The fact of the matter is that if one can go to the mosque and he does not do so, his prayers are not accepted. On the Day of Judgment he will see that some of his prayers are accepted and some are not; he will be surprised at that but it will be too late. There are exceptions; for example, when one is ill and infirm and the service does not allow him to do so. At the job selection, one should prefer a job where he can offer his prayers without hindrance. At occasions some of the officers do not allow their subordinates to offer their prayers. There was one such officer who would not allow his Ahmadi subordinate to offer his prayers. He left that job and got a job with an Englishman as his officer. This officer was so considerate that he used to provide a prayer rug for this Ahmadi to offer his prayers. So if someone does something for the sake of Allah, He duly provides for him in His Grace. (*Anwarul Oloom*, p.443)

A TESTAMENT OF THE HOLY PROPHET
(peace and blessings of Allah be upon him)

(Reprinted from *Al-Fazal* 9th February 1966. Translated by M. Saeed of Maryland Jamaat)

A testament of the Holy Prophet (peace and blessings of Allah be upon him), which Hazrat Khalifatul Masih III, may Allah shower His mercy on him, narrated in a Friday sermon. Huzoor said:

I would like to narrate a testament which the Holy Prophet (peace and blessings of Allah be upon him) gave to Hazrat Mu'az (r.a.). Friends should listen to it carefully; I do not think that anyone would be satisfied with his efforts after listening to it.

One day the Holy Prophet (peace and blessings of Allah be upon him) said to Hazrat Mu'az (r.a.): Mu'az, I give a piece of advice, if you keep it in mind it will benefit you. But if you ignore it, you will have no firm ground to expect deliverance and the grace of Almighty Allah. Ma'az! Almighty Allah created seven angels before He created the heaven and earth. (As the context makes clear, the seven heavens referred to here are spiritual heavens, which pious people are granted according to their merit). He appointed these angels as guards at every heaven. The duty assigned to them was to watch the position they were assigned and not to let anyone pass without permission from Allah.

The Holy Prophet (peace and blessings of Allah be upon him) continued: Angels who record the deeds, took the scroll of one whom they had considered very pious and whose deeds were numerous. Upon arriving at the first heaven they submitted: We have come to present the deeds which are very pious. The guarding angel said: You are not permitted to proceed further. Go back and throw these deeds in his face. Almighty Allah has appointed me here so that I should not let the deeds of any backbiter pass through this position. The person whose deeds you are bringing is prone to constant backbiting.

The Holy Prophet (peace and blessings of Allah be upon him) continued: Angels who record the deeds, took the scroll of another person. The deeds were very pious and abundant. Since there was no trace of backbiting in them, the first angel let them pass. But when they reached the second heaven, the guarding angel said: Stop. Go back and throw these deeds in his face. I am the angel appointed to guard against ostentation. Almighty Allah has appointed me here so that I should not let the deeds of anyone containing a trace of ostentation – *i.e.*, one who boasts about his piety in his gatherings–pass through this position. The person whose deeds you have brought used to boast about his deeds.

The Holy Prophet (peace and blessings of Allah be upon him) continued: Angels who record the deeds, took the scroll of another person. The deeds were very shining and bright in the eyes of the angels. They included alms and charity, fasting and prayers. The recording angels marveled at how the person had toiled to win the pleasure of his Lord. Since there was no trace of backbiting and ostentation in them the first and the second angels let them pass. But when they reached the third heaven, the guarding angel said: Stop. Go back and throw these deeds in his face. I am the angel watching for pride. Almighty Allah has appointed me here so that I should not let the deeds of anyone containing a trace of pride pass through this position. The person whose deeds you have brought was very proud. He considered himself to be everything and despised everybody else. He disdained people and sat haughtily in his gatherings. Although his deeds look good to you, they are not acceptable to Almighty Allah.

The Holy Prophet (peace and blessings of Allah

be upon him) continued: Angels who record the deeds, took the scroll of another person. The deeds appeared like the shining star in the eyes of the angels. They included prayers, remembrance of Allah, *Hajj*, and *Umra*. The recording angels passed gate after gate of heaven till they reached the fourth heaven. Whey they reached the fourth heaven, the guarding angel said: Stop. Go back and throw these deeds in his face. I am the angel appointed to watch for self-conceit. Almighty Allah has appointed me here so that I should not let the deeds of anyone pass through this position if they contain any trace of self-conceit, namely, that he imagines himself to be an associate with Almighty Allah and does not, in truth, worship his Lord God. Such a one cannot pass through this fourth gate. The person whose deeds you are bringing suffered from self conceit and it mingled into every one of his deeds. His deeds are not acceptable in the presence of Almighty Allah.

The Holy Prophet (peace and blessings of Allah be upon him) continued: A fifth group of recording angels, took the scroll of another person. The deeds appeared like a decorated bride in the eyes of the angels. They passed the four heavens till they reached the fifth. The guarding angel said: Stop. Go back and throw these deeds in his face. I am the angel watching for envy. Almighty Allah has appointed me here so that I should not let the deeds of anyone pass through this position if they contain any trace of envy. The person whose deeds you are bringing was envious of everyone who was seeking knowledge and doing good deeds; I will not let his deeds pass through this gate.

The Holy Prophet (peace and blessings of Allah be upon him) continued: A sixth group of recording angels took the scroll of another person. They passed the five heavens till they reached the sixth. The deeds included fasting, prayers, *Zakat*, *Hajj*, and *Umra*. The recording angels thought that all those deeds would be very endearing to Almighty Allah. When they reached the sixth heaven, the guarding angel said: Stop. Go back. The person whose deeds you are bringing did not show mercy to people. Almighty Allah has appointed me here that I should not let the deeds of anyone who is not merciful pass through this gate. Return and throw his deeds at his face. Tell him: You do not show mercy to Allah's creatures. How do you expect that Allah should show mercy to you and should accept your deeds?

The Holy Prophet (peace and blessings of Allah be upon him) continued: A seventh group of recording angels, took the scroll of another person. They passed gate after gate till they reached the seventh heaven. The deeds included, prayers, fasting, study of jurisprudence and Islamic law, as well as piety. The deeds appeared to be singing sweetly like the honey bees. The recording angels thought that they were about to present a very weighty thing in the presence of Almighty Allah. The deeds were shining like the sun and three thousand angels were carrying them because of their immense weight. When they reached the seventh heaven, the guarding angel said: Stop. Go back. Throw these deeds in the face of the person and put a lock on his heart. Almighty Allah has appointed me here that I should not let the deeds of anyone who does not act solely to win the pleasure of Almighty Allah and contains a trace of some other consideration. The person has done these deeds for others than God. He used to sit in the company of jurists and scholars and held his discourses boastfully to attain their respect and honor. He did not perform these deeds for My sake but for showing off. He coveted to be known as a renowned scholar and jurist and be recognized in the company of scholars. I have been commanded not to let any action pass from here which includes a trace of affection. Go back. Throw these deeds in the face of the person.

The Holy Prophet (peace and blessings of Allah be upon him) continued: Another group of recording angels, took the scroll of another person. They passed all seven gates. None of the guarding angels had any objection to his deeds which included *Zakat*, fasting, *Hajj*, *Umra*, good morals, and remembrance of Allah. When they proceeded

to present these deeds to Almighty Allah, the guarding angels accompanied them. Passing through all the gates, they reached the court of Almighty Allah. They stood in the presence of Almighty Allah and submitted: O Allah, this servant of Yours was always worshiping You and he has done many good deeds. He has spent his precious time in Your obedience. He is very sincere and has no flaws. In short, they praised him greatly. Almighty Allah said: You only are able to see and record what is evident in the deeds of My servant; but I know the inmost secrets of his heart. He did not desire Me by his deeds; his intent was something else. He wanted to please someone else by his deeds. My curse is upon him. Thereupon the angels cried: On him is Your curse and also our curse. Thereupon everyone in the seven heavens started cursing him.

When Hazrat Mu'az (r.a.) heard this testament of the Holy Prophet (peace and blessings of Allah be upon him), his heart was trembling. He said: O Prophet of God! If such is the affair with our deeds then how shall we attain salvation and how will I attain the pleasure of Allah? He said: "Follow my example. Be certain that no matter how much a person tries, there will remain certain shortfalls in his deeds. Do not take pride in your deeds; rather, have faith that our Creator and Lord forgives His servants despite their shortcomings. Guard your tongue; do not hurt anyone with it, nor utter evil talk. Do not consider yourself more pious than the others, nor proclaim your righteousness. Do not mingle worldly considerations in the deeds that you perform; that will safeguard the Hereafter. Do not tear people apart (i.e., create discord), otherwise dogs of hell will tear you apart. Do not show off your deeds to people with ostentation." (*Ruhul Biyan,* Vol 1, pp. 76-77)

All of the detailed advice given by the Holy Prophet (peace and blessings of Allah be upon him) is an elaboration of the first part of the advice: "Follow my example." The way the Holy Prophet (peace and blessings of Allah be upon him) spent his life–cutting asunder all worldly considerations and focusing entirely on the pleasure of his Lord–is the way we should spend our lives. Just as he was all compassion and mercy for the entire humanity, so should we become. In other words, we should fulfill our obligation to Allah and also our obligations to the humans. We should be kind and considerate to others; we should relieve the troubles of others with our prayers and plans. May Allah Almighty through His grace, raise us to His lap. Without His grace, we cannot attain salvation. Who can be dearer to Almighty Allah than the Holy Prophet (peace and blessings of Allah be upon him)? Hazrat Abu Hurairah related that in answer to a question from his companions, the Holy Prophet (peace and blessings of Allah be upon him) said that he also would attain salvation only by the grace of Allah, and not because of his deeds. (*Bukhari.* Another similar Hadith is narrated by Hazrat Ayesha, may Allah be pleased with her.)

In short, till we follow the noble example of the Holy Prophet (peace and blessings of Allah be upon him) in everything in our lives, we cannot be satisfied. Only Allah Almighty knows how well we have succeeded in following the example of the Holy Prophet (peace and blessings of Allah be upon him). Therefore up to the last breath of our lives we should continue praying, "O Allah, irrespective of what we have done, we know that even if we do everything we can, there would still remain many shortfalls in our deeds. Our deeds would not be worthy of acceptance by You. Therefore we pray not that You may accept our deeds, but rather we pray that You may accept us with Your grace and open upon us the ways of nearness to You and of acceptance in Your presence, so that we may inherit Your paradise both in this world and in the Hereafter. (O Allah, accept this prayer).

PEARLS FROM THE OCEAN OF SPIRITUAL ENLIGHTENMENT

(*The Daily Alfazl, Rabwah,* Pakistan, has embarked upon publishing the sermons of Syedna Hadhrat Khalifa-Tul-Masih, IV, in an abridged form, from the time he was elected to the blessed office of Khalifa, on June 10, 1982, in chronological order. This material, doubtlessly, can be termed as a great reservoir of spiritual knowledge. *The Ahmadiyya Gazette* will reproduce the English translation of these sermons, with the co-operation of Mr. Lutfur Rahman Mahmood of Round Rock, Texas. – Ed.)

I.

Friday Sermon delivered on June 11, 1982

SIGNIFICANCE OF RENEWAL OF BA'IAT PLEDGE

Currents of Grief and Satisfaction

Huzoor recited the 23rd verse of Chapter *Hashr* (59:23) and said that Hadhrat Khalifa-tul Masih, III (r.a.), at the eve of his second *Nikah* (marriage), had remarked that his heart felt a unique experience of simultaneous flow of two different emotional currents, namely the current of satisfaction and contentment, and the current of profound grief.

Huzoor said that he himself was experiencing a similar situation, the grief of the 3rd Caliph's demise on one side, and the satisfaction of seeing the Jama'at standing united under the Banner of Caliphate, on the other side. Huzoor remarked that He, as a humble servant of the Caliphate, found himself trembling while ascending the Caliphate's pulpit. Huzoor further said that with fervent supplications, coupled with tearful eyes, he had managed to reach here. Huzoor hoped that the late Hadhrat Khalifa-Tul-Masih, III (r.a.) would be fondly remembered by the Jama'at, for always submitting to Allah's will. Huzoor noted that the Jama'at too, did the same, emulating his noble example.

Purpose of Institution of Khilafat

Huzoor said that the purpose of Caliphate was the proclamation of *Tauheed* (Unity of Allah) and that God-given promise regarding the blessing of Caliphate, was irrevokable. Huzoor reiterated that the institution of Caliphate in Ahmadiyya Jamaat, would blossom with its attendant fragrance. Referring to Caliphate as "*Shajra Tayyiba*" (pure tree), Huzoor said that its roots would not be eradicated by violent storms and no autumn would ever wither its foliage, rather it would always yield fresh and juicy fruits. Huzoor said that Allah manifested the same favor at the time of the recent exercise of the electoral college. Huzoor urged the Jama'at to understand clearly that the blessing of Caliphate was conditional and was extended to only those who truly believe and do virtuous deeds. Huzoor appealed to the Jamaat that each and every Ahmadi should mold his/her day-to-day life in accordance with the Islamic prescriptions so that the institution of Caliphate, like a mighty tree, was able to yield heavenly fruits forever.

Renewed Pledge:

Huzoor observed that at the juncture of a leader's departure and arrival, organizations and chapters of the Jama'at all over the world, pass resolutions of condolence, and pledge their allegiance to the new Caliph. Huzoor advised that such resolutions should portray that the members would keep the remembrance of the departing Caliph alive and should resolve to support the new leader by expressing their determination to efface the darkness of sins by lighting the lamps of righteousness and supporting him (the Caliph) in the task of establishing the supremacy of Islamic *Sharia*. Huzoor assured the Ahmadis that their determination would revolutionize their lives as that was the real philosophy of renewing of the *Bai'at* Pledge.

In the end, Huzoor stressed that the members of the Jama'at should derive maximum benefit from the new opportunity. Revealing the effect, which the election to the office of Caliphate had exerted upon him, Huzoor said that he experienced a sort of death, resulting in the birth of a new individual.

Huzoor hoped that Ahmadis all over the world would undergo a similar spiritual transformation in bringing into being the rejuvenated Ahmadis, ready to serve as standard-bearers of Islam, charged with zeal to see it reign supreme all over the world.

(The Alfazl, Rabwah, June 22, 1982)

II.

Friday Sermon Delivered On June 18, 1982

Glad Tidings About The Illustrious Future Of Ahmadiyya Caliphate

Huzoor recited the 23rd verse of Chapter Hashr (59:23) as the text for the sermon and explained the attribute of "The Knower of the Unseen" as applicable to Divine Being. Huzoor said that one can understand the reference to the knowledge of "the Unseen" but the knowledge of "The Seen" might lead to an assertion by some ignorant individuals that they too share the knowledge of the seen. The fact is that man is truly aware of neither the unseen nor the seen as people arrive at different conclusions on the basis of whatever was observed by their physical eye.

Huzoor narrated an incident experienced by his kids in their childhood. Once they posed a question to a maid about the size of the moon. The children burst into laughter when she replied that the moon was slightly bigger than a soccer ball. Thereafter, revising her position, she said that the moon was equal to the size of a lawn. That answer gave rise to another wave of innocent laughter. Consequently her final assessment was that the moon must be equal to a field. Huzoor reminded the audience that when the laymen talk about the solar system and other heavenly objects, the astronomers laugh at them for their lack of knowledge. Similarly Allah, who has the knowledge of the seen and the unseen, laughs at the sum-total of a scientist's knowledge. By admitting the inadequacy of his knowledge, and by recognizing the perfect comprehensiveness of Divine Knowledge, man could save himself from a lot of spiritual omissions and slips.

Huzoor further said that he himself has greatly benefitted from the meanings of the above-quoted verse (59:23). Huzoor told the Jamaat that after taking the *Bai'at* of Hadhrat Khalifatul-Masih, III, on scanning the depths of his own heart, he detected some impurities and weaknesses embedded there, which prompted him to supplicate humbly to Allah to empower him to serve the Caliphate with humility and obedience, more than anyone else in the Jama'at. Huzoor further said that one can have a difference of opinion with Khalifa, despite his *Bai'at* Pledge, but the righteousness requires that it should not be manifested in a way that jeopardizes the very spirit of *Bai'at*. At the time of his election, said Huzoor, the Jama'at was hurt by some unpleasant developments but the members of the Promised Messiah's family pledged their fealty sincerely. Even Syeda Hadhrat Amatul Hafeez Begum Sahiba (The Promised Messiah's (a.s.) only living daughter at that time) pledged her obedience, with an expression of great love, respect and sincerity. Huzoor remarked that the Promised Messiah's (a.s.) family, therefore, deserved special prayers of the entire Jama'at, for a wonderful expression of solidarity.

Glad Tidings:

Huzoor said that the Jama'at had survived a great trial without sustaining the slightest bruises and the Jama'at was able to maintain its unity and fraternity. Huzoor assured Ahmadis all over the world that, God-willing, the Jama'at would not be threatened by any other danger in the future as it had attained maturity. Huzoor said that the Jama'at would blossom under the Institution of Caliphate, at least, for a millennium. Huzoor advised the Jama'at to sing praises of Allah and to renew the pledge to serve His cause up to the last breath.

(*The Alfazl, Rabwah,* June 28, 1982)

III.

Friday Sermon Delivered On June 25, 1982

SIGNIFICANCE OF RIGHTEOUSNESS

Huzoor recited verse 75 of Chapter Al-Furqan (25:75) as the text for the sermon and said that Allah teaches the believers to supplicate to Him to grant them the delight of their eyes from their wives and children, particularly by making them the

leaders of the righteous people. Huzoor deduced from the above prayer that the righteous progeny was the real delight and solace. The Promised Messiah (a.s.), in his poems had wished and prayed for righteous children. Huzoor reminded the Jama'at to always pray for being blessed with righteous offspring, generation after generation.

Islamic Concept Of Leadership:

Huzoor said that the very verse (25:75), also referred to the Islamic concept of leadership. Islam did not attach any importance to leadership for the sake of leadership as in Islam the leadership of a mere unholy crowd was not a leadership. Quranic concept of a leader was "the leader of the righteous people". Huzoor further said that the strength of Caliphate was hidden in the holiness and piety of Khalifa on one side, and the collective righteousness and devoutness of the Jama'at on the other side. Huzoor reiterated that his efficiency and performance as Imam and Caliph of the Jama'at, depended on the devoutness and sincerity of its membership. The mere number of adherents was meaningless as Allah values virtuous conduct and not numerical strength. Communities prosper when they stick to values and characteristics of living nations, the higher the level of righteousness, the greater would be the Jama'at's magnetism and the people would be automatically attached toward the Jama'at, paving the way for its eternal domination.

Huzoor remarked that the domination without roots in righteousness was valueless It was very important that we should always pray to Allah to make us a Jama'at of the righteous people.

Righteousness And Service:

Explaining another aspect of leadership, Huzoor said that Islamic leadership was a combination of leadership and service, and referred to a tradition (Hadith) of the Holy Prophet Muhammad (s.a.w.):

"A nation's leader is in reality the people's servant"

In the end, Huzoor advised the Jama'at to fervently pray to Allah to make all of us, true servants of humanity in letter and spirit. Huzoor closed the sermon with related exhortations of the Promised Messiah (a.s.). *(The Alfazl,* July 25, 1982)

IV.

Friday Sermon Delivered On July 2, 1982

HIGH STATION OF CALIPHATE

Huzoor recited verses 84 and 85 from Chapter Bani Israil (*Al-Isra*) as the text for the sermon and explained the following points:

Gift of Prophethood:

The greatest spiritual bounty that is referred to in the above verses (17:84) is "prophethood" and the most spectacular manifestation of that bounty is the prophethood of the Holy Prophet Muhammad (s.a.w.). Allah has made it explicitly clear that those who have failed to recognize that great divine manifestation are bound to drift away toward spiritual annihilation. Consequently such people give up every hope of true salvation. Huzoor warned this true salvation lies in submitting to divine commands and in faithfully following the Holy Prophet's *Sunnah* (sum-total of the practical demonstration of Islam by the Holy Prophet (s.a.w.)). Huzoor reiterated that the deviants from the path of Salvation were doomed.

Prayers For Foes:

Deducing another point from the above verses, Huzoor advised the Jama'at to cultivate good-will for enemies and foes by following the shining example of the Holy Prophet Muhammad (s.a.w.), who used to pray for his enemies in the face of their atrocities. True believers should try to instill in their hearts, love and mercy for their persecutors. Even the weakest Ahmadi should follow the Holy Prophet's *Sunnah* firmly. Huzoor narrated a story that a cow saved a scorpion from drowning in a river but the venomous creature stung the cow soon after landing on the river bank. A rabbit, who had witnessed that treachery, asked the cow: "Why did you do that favor to the scorpion?" The cow replied, "I was compelled by my nature to do good but it is not my fault if the scorpion stings, following its own instinct." Huzoor said that the Holy Prophet (s.a.w.) suffered repeatedly at the hands of his cruel

enemies but always reciprocated with kindness despite knowing that they would further persecute him. Huzoor advised the Ahmadis to mold their lives according to the blessed example of the Holy Prophet Muhammad (s.a.w.)

Caliphs Should Not Be Compared

Huzoor said that the Rightly-Guided Caliphs (*Khulafa-E-Rashidin*) followed the footprints of the Holy Prophet (s.a.w.). The Holy Prophet's *Sunnah* was like a fathomless ocean, and could not be assimilated in a life-span of an individual. The Caliphs absorbed the light of the Holy Prophet (s.a.w.), according to their aptitude and capacity and reflected accordingly. Each Caliph reflected it differently. Those who fail to under-stand this fact, venture upon the task of comparing and contrasting the Rightly-Guided Caliphs. Huzoor advised the Jama'at not to indulge in that type of vain pursuit. Only Allah was aware of the respective rank and station of the Caliphs as He knew to what extent a Caliph had been able to successfully utilize his God-given potential to serve Him. People should take stock of their weaknesses and drawbacks, instead of interfering with Allah's domain of judgement.

Members of the Jama'at should always supplicate to Allah and seek His forgiveness. The Jama'at should also pray that Allah's mercy and pleasure always covers the Jama'at's Imam and Caliph. Huzoor assured the Jama'at that those blessings would surely be extended to the Jama'at.

(*The Alfazl, Rabwah,* July 14, 1982)

V.

Friday Sermon Delivered On July 9, 1982

Jama'at's Wonderful Financial Set-Up

Huzoor recited the opening verses of Chapter *Al-Baqarah* and related their theme to the Jama'ats financial set-up and the members voluntary sacrifices. Huzoor dwelt upon the following points:

The Jama'at's Volunteers:

The Jama'at's fiscal year, which ensued on July 1, 1981 and ended on June 30, 1982, was a great success.

The Jama'at was able to contribute more than the stipulated budget. Huzoor, after thanking Allah, for His favors, also commended the Jama'at workers, who voluntarily devoted time and energy, and preferred the Jama'at's needs over their personal aspirations. Huzoor lovingly referred to these volunteers as the Jama'at's "ants", who may not hold a high social status in the eyes of the worldly people, but in Allah's sight they enjoy a prestigious position.

Reasons For Happiness

Dilating on the reasons of his happiness, Huzoor remarked that apparently the collected funds has no value as it was an insignificant fraction as compared with the budgets of different Governments. Some Christian denominations spend more money in a single day than our annual budget. After analyzing that situation, I identified the following causes of my delight:

- I found that the collection was a kind gesture of our Gracious Lord, which was a distinctive feature of our Jama'at since its inception. A few pennies contributed by early Ahmadis, have more value as compared with the millions donated today. It is the continuation of those blessings. Our Jama'at's financial system is unique in a way that it would always remain evergreen.
- Allah assured Hadhrat Khalifa-Tul-Masih, III, (r.a.), in His revelation, that I would give you so much that you would be fully satisfied. That was assurance from Allah that the Jama'at's coffers would be more than sufficient for the Jama'at's needs and projects. Huzoor said that Hadhrat Khalifa-Tul-Masih, III, (r.a.) had left behind large sums of money in the Jama'at's accounts, which as his successor, he was able to dish out for the projects under completion and still more funds were available.
- Another reason for my happiness is that the Jama'at's wealth is the blood and sweat of the faithful. This is the sum-total of the

contributions from their lawfully earned income. This is the essence of the best of the purified gifts. Huzoor prayed to Allah to shower His choicest blessings on the Jama'at's resources.

In the second sermon (*Khutba-e-Thania*) Huzoor said a lot of Jama'at's money and time were being spent on false cases instituted against innocent Ahmadis by bigoted Mullahs. Huzoor further said that our petition was in Allah's court for the redress. Huzoor appealed to Ahmadis to pray to "The Best Of The Judges" (95:9) to relieve us from the litigation in the worldly courts.

(*The Alfazl, Rabwah,* July 20, 1982)

VI.

Friday Sermon Delivered On July 16, 1982

Huzoor recited verse 187 of Chapter *Al-Baqarah* and commenting on the blessings of *Ramadan*, referred to *"Jumma-Tul-Wida"*, the last Friday of *Ramadan*, popularly known as "The Farewell Friday".

Huzoor said that two types of people congregate to mosques, for the blessings at that occasion:

1. Those who feel, with heavy hearts, that they have been unable to derive maximum blessings from *Ramadan* and its concluding Friday, for which they have been earnestly praying.
2. Another set of people, who outnumber the first group, practically feel and wish that 'The Farewell Friday' should substitute and suffice for the prayers omitted by them in 365 days. In other words, they wish to "cheat" God, through the mode of devotion. However, love and fealty for the Divine-Being demand that one should be sincere in his devotion and submission.

Means For Achieving One's Objective

Referring to the above verse (2:187), Huzoor explained the term *"Qareeb"* (near) and *"Ibadee"* (Allah's servants, "My Servants")

Huzoor said that those terms reveal Allah's love and mercy for his dedicated servants. Huzoor explained that phenomenon with the example of maternal love.

The terms shows the love of a mother whose infant has been accidently lost in a crowd. The happiness which she experiences on the recovery of her missing child is equivalent to Allah's delight, when a human being truly repents and returns to Him as His "Servant". At that blessed moment Allah conveys to His servant "*Inni Qareeb*" (I am near!).

Huzoor said that idol-worshipers profess that they worship idols as means (*"wasila"*) for seeking nearness to God, just like the Muslim take the Holy Prophet (s.a.w.) as their *wasila*.

Huzoor said that the Holy Prophet (s.a.w.) was "*wasila*" in the sense that he answered the call of his maker with highest degree of sincerity that Allah showered His maximum love on him. He who would be intoxicated with the love of the Holy Prophet (s.a.w.) and would act upon his teachings, would enjoy a living relationship with Allah. This is totally different from an idol-worshiper's concept of "*wasila*".

The Quranic concept of "*wasila*", also sheds light on acceptance of supplications, which are granted when Allah's servants reciprocate to his commandments submissively and sincerely. It is a two way traffic.

Obedience and Caliphate

Relating the above principle to requests for prayers made to him by Ahmadis, Huzoor said that Allah had elevated him to the office of Khalifa which was associated with the acceptance of prayers and not his "self" "person". If an Ahmadi has no regard or love for the institution of Khilafat, a Caliph's prayers on his behalf cannot be granted by Allah. Verbal and practical obedience to the Caliphate is a pre-requisite for benefitting from the Caliph's prayers.

(*The Alfazl, Rabwah,* July 27, 1982)

VII.

Eid Sermon Delivered on July 22, 1982

THE PHILOSOPHY OF *EID-UL-FITR*

Huzoor recited the verses of Chapter *Al-Inshirah* as text of the sermon and dwelt upon the following points:

Eid Gift:

Eid-Ul-Fitr which marks the end of Ramadan, is associated with new and superior clothes, in accordance with the *Sunnah* (practice) of the Holy Prophet Muhammad (s.a.w.). At times old and worn out things, for association with holy ones, become highly sanctified and blessed. At that juncture, Huzoor told the audience, that he had put on the cap on which Hadhrat Khalifatul-Masih, II, (r.a.) used to set his turban. Huzoor pointed out that the said "*Kulla*" had been presented to him by his elder sister, Baji Jan Nasira Begum Sahiba, as an *Eid* gift.

Garb Of Righteousness:

An expensive dress cannot be a badge of honor and grandeur, the values which owe their real existence to good deeds. Clothes do not bestow honor on human beings. The fact is that garments become important after association with extra-ordinary personalities who wear them, so much so that even kings are obliged to seek blessings by touching the hem of such garments.

Huzoor said that if someone could not afford new clothes, he should not feel a sort of disgrace, because the Holy Prophet (s.a.w.), for whom Allah has created the universe and its embellishment, used to put on simple and ordinary clothes. At times expensive clothes lead people to disbelief through arrogance. That is why Hadhrat Umar (r.a.) had to announce that men found wearing silk would be liable to punishment.

Huzoor narrated the story of Ayaz, a man of humble origin, who rose to high ranks in the court of Mahmood Ghaznavi. Some jealous courtiers reported to King Mahmood that Ayaz secretly takes stock of his accumulated wealth at night. On investigation, Mahmood was stunned to find that Ayaz enters into his closet, every night, to cast a look on his tattered clothes, as a reminder of his humble past, so that he should not be carried away by the pride of his new high position. At times old and worn out clothes have importance of their own.

Everlasting *Eid*

Huzoor advised those adults and children, who cannot afford new clothes for the festival of *Eid-Ul-Fitr*, not to be saddened by that situation, as the real dress is the garb of righteousness. The real significance of putting on new clothes, on the eve of *Eid* is symbolic. The spiritual exercise of self-discipline and self-denial in *Ramadan* is just like putting on new attire of righteousness. An indivi-dual who has observed fasting and devotion in *Ramadan*, has already attracted the love and pleasure of Allah, irrespective of the nature and quality of his clothes. This is the real philosophy of *Eid.*

Huzoor remarked that *Eid* has a message for people who aspire for progress and supremacy in the comity of nations. Such nations leap forward despite difficulties and hurdles and never overlook their eternal goal even in state of prosperity and affluence, rather they prepare for it with a renewed zeal. (*The Alfazl, Rabwah,* September 22, 1982)

VIII

Friday Sermon Delivered On July 23, 1982

REAL FOUNDATION OF JAMAAT'S FINANCIAL SET-UP

Huzoor recited the last verse of Chapter Muhammad (47:39) and explained the importance of spending in the cause of Allah. Huzoor dwelt upon the following points:

When people are invited to spend in the way of Allah, some of them exhibit avarice and stinginess and fail to understand that Allah is independent of their financial sacrifices. In the same way, Allah's Jamaat does not depend on people's contributions. If the people break their pledges, Allah brings new people, who unlike them, make sacrifices generously

and cheerfully.

Cognition Of Some Dangers:

Huzoor had enumerated, in a previous sermon, some of the blessings associated with the Jamaat's financial sacrifices. Huzoor wishes to refer to some of the dangers to which a section of community was apparently exposed.

Huzoor said that since the financial set-up of the Jamaat was entirely based on righteousness, the donations to the Jamaat should be pure and must be from lawfully earned money. In the words of the Promised Messiah (a.s.) gifts presented to Allah should neither be damaged by germs or bacteria nor disfigured by rusting. It means that an offering devoid of righteousness is never accepted by Allah.

Do Not Cheat:

In addition to the commentary on the above-mentioned verse (47:39), Huzoor read a passage from the exhortations of the Promised Messiah (a.s.), admonishing his followers to be honest in honoring their pledges with Allah. The contributions, in which spirit of sacrifice is marred by cheating or by under-payment, neither pleases Allah, nor prove beneficial in establishing a link with the Imam of the age. Every effort should be made to pay according to the rate prescribed by the Caliph, as the deliberate reduced payment is tantamount to making an attempt to cheat Allah. That approach is likely to spoil all previous sacrifices too.

Huzoor prayed to Allah to make the Jamaat's financial set-up immune from the side-effects of human weaknesses, so that the Jamaat could benefit from Divine Blessings which are destined for highly valued sacrifices.

In the same sermon, Huzoor reminded the Jamaat to pray fervently for the success of an important journey which included the inauguration of Basharat Mosque, in Spain

(*The Alfazl, Rabwah*, August 2, 1982)

IX

Friday Sermon Delivered on July 30, 1982,

Garb Of Righteousness

After *Tashahud, Ta-awwuz* and recitation of *Al-Fatiha*, Huzoor explained the following points:

Miraculous Style Of The Holy Quran:

The deniers and critics of the Holy Quran have miserably failed to appreciate its eloquence, depth and rhetoric but these characteristics are well understood by honest seekers after the truth. The Holy Quran follows a special pattern. Its subject matter begins with ordinary and simple things but culminates in Allah, the Lord of the Universe. Take the example of dress. It is a subject which is found discussed in poetry as well as religious literature, but the manner in which the Holy Quran deals with dress is neither found in the verses of poetry nor in passages of religious scriptures. The Quranic term "*Libas-ut-Taqwa*" – the attire of righteousness – sublimates to higher heights of Divine Being.

Huzoor said there was a relationship between our clothes and the Garb of Righteousness, and narrated an incident of his childhood.

Once Huzoor went to school in 'Shalwar' and 'Shervani' but without a shirt as it was not available on that day. When the physical training instructor saw him running with Shervani on, he was taken aback. After superficial examination, the P.T.I. understood the reason of running with Servani on, but kept quiet about it. Huzoor remarked that dress should not cause any hindrance in the pursuit of higher and nobler goals.

False Prestige

Huzoor said that in accordance with the blessed practice of the Holy Prophet (s.a.w.), if the worldly dress coincides with the garb of righteousness, it exhibits the brilliance of Godliness. The attire of righteousness can assume different colors. At times, it becomes a trial in the form of poverty and in another phase it poses a greater danger in the condition of riches and prosperity.

Huzoor narrated another interesting experience. During his stay, in the U.K., as a student, Huzoor had to put on western clothes. After completion of his studies, at the verge of departure for Pakistan, he was advised to put on Shalwar and Shervani. Huzoor did not like the idea for a mere show of attachment to oriental dress artificially. On reaching Rabwah in western attire, people in a state of shock, remarked that the stay in the U.K. had negatively transformed him, but in the heart of his hearts he was well-pleased that Allah had saved him from a fictitious show of piety. One can put on any kind or type of dress but not at the cost of righteousness, which should actually make the core of his personality. It teaches us that we should not judge peoples' righteousness from their attire. However, it is advisable that dress should be used as a servant or slave and not as a master. This is the secret of the Quranic term *"The Garb of Righteousness"*.

Dress covers weakness and blemish. That is why Allah has commanded that whenever you enter into a mosque, make sure that you are enveloped in the dress of righteousness. Huzoor said that it was anticipated that Ahmadis, from all parts of the world, would travel to Spain. Obviously they would come in a great variety of attire, but the righteousness would be their common feature. Huzoor advised all Ahmadi visitors to land in Spain with the blessed dress of righteousness and those who cannot afford to travel to Spain, should also put on the dress of righteousness to join them in spirit for the occasion of inauguration.

(*The Alfazl, Rabwah,* September 8, 1982)

ETIQUETTES OF THE MOSQUE

(Sent by the National Secretary, Waqf-i-Nau)

1 One should be clean

2 Put the right foot first as you enter the mosque

3 Read the prescribed prayer for entering the mosque.

4 Say *Salam* to the ones in the mosque in a properly loud voice.

5 Say two *raka'at* of *nafl* prayer if time permits

6 One should not have any offensive odor on him

7 One should not do anything filthy in the mosque, like spitting.

8 A mosque should be kept clean and tidy. There should be no foul odor in it.

9 While in the mosque, time should be spent in silent remembrance of God.

10 Talk in a low voice in the mosque so as not to disturb the prayers of others

11 Unnecessary and worldly talk should be avoided.

12 Do not walk in front of someone praying, it may distract him.

13 Fill the front rows first. Do not jump over others to get to the front.

14 No one should be stopped praying to Allah in the mosque.

15 Do not walk into the mosque with shoes on.

16 Shoes should be put in the designated areas.

17 Young children should be kept in check so they do not disturb others.

18 One should put his left foot out first while leaving the mosque.

19 Read the prescribed prayer on leaving the mosque.

THE BLESSINGS OF THE INSTITUTION OF KHILAFAT AND OUR RESPONSIBILITIES

(by Ravil Bukharaev - UK)

(Text of a speech presented at the UK Annual Convention of the Ahmadiyya Community, July 2000, Reprinted from *Review of Religions*: Oct/Nov 2000)

One is often asked, what are the differences between the Ahmadiyya Jamaat and numerous other Muslim communities present on Earth in our age? For a person who knows little about Islam, its tenets and its history, there are a number of answers to this principal question, all proceeding from one main starting point; our Jamaat was founded by Allah, whereas all others are the work of men.

But, it is asked, what are the irrefutable proofs of this lofty statement? Again, we may present a number of proofs producing the revelations and prophecies of the Holy Prophet Muhammad Mustafa (a.s.). We may refer to the fulfilment of the earlier prophecies in our age and most importantly, expound the famous dedication and daily obedience of the members of the Jamaat to the sole Will of Allah. This all encompassing will expressed in the Holy Qur'an and Ahadith is daily spelled out to us through the blessed divine office of the Promised Messiah (a.s.), his revelations and commentary to the vital issues of Islam. We therefore can derive our religious inspiration not only from that of the Muslims of the glorious history of Islam, but also from its not so distant past, its present and, *Inshallah*, its magnificent and awe-inspiring future.

Yet, for a person who is familiar with Islam and its history, the main proof of the divine origin of the Ahmadiyya Jamaat may consist of only one clearly evident and therefore undeniable piece of evidence. It is indeed evident that our Jamaat alone is granted the blessings of Khilafat available for every Muslim prepared to recognize the Will of Allah and wholeheartedly submit to this Divine Will.

Yes, the functioning office of Khilafat restored on Earth according to the Qur'anic promise of Allah and earlier prophecies of the Holy Prophet (s.a.w.) differentiates Ahmadiyyat from all other Muslim Jama'ats in a most cardinal way. As for us, the Ahmadis, the Khilafat is, beyond a shadow of doubt, the main blessing of Allah upon the Jamaat otherwise showered with so many Divine blessings. It is our Jamaat's most cherished spiritual treasure. Therefore today, when we are once again gathered from all corners of the Earth to show our unity and our dedication to the blessed course of Ahmadiyyat, it is more than appropriate to deeply ponder upon the meaning, purpose and design of the office of Khilafat.

This topic is, of course, multifaceted and inexhaustible as Islam itself, if only for one matter. The phenomenon of the Khilafat has direct bearing on the phenomenon of prophethood, so much so, that Khilafat is the greatest proof of the truth of Islam and the most eloquent argument of prophethood present among men. This innate link between the office of Khilafat and the living presence of prophethood on earth was spelled out by none else than the greatest Muslim of all times, the Seal of all Prophets Muhammad. Mustafa (s.a.w.) in his celebrated *Hadith* dealing with the future of Khilafat. In the book *Musnad-i-Ahmad* as quoted by Mishkat in the Chapter '*Inzar-wa-Tahzir*', it is reported by Huzaifa that the Holy Prophet (s.a.w.) had said:

> 'Prophethood shall remain among you as long as God shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. An unimaginative kingship shall then follow to remain as long as God shall will and then come to an end. There shall be then a cruel rule, which shall remain as long as God shall will and come to an end upon His decree. There will then emerge Khilafat on

the precept of Prophethood... The Holy Prophet said no more.'

From this *Hadith* alone we could derive dozens of meanings and the most obvious explanation of all trials of Islam between the blessed eras of the Holy Prophet (s.a.w.) and his Khilafat-i-Rashidah, or the age of the righteous Caliphs, and the era of Khilafat in Ahmadiyyat we are witnessing now. We shall further return to this question of the two eras of Khilafat and their innate connection, but first, let us put the question straight: What was and what is the very need of Khilafat on earth? Why is Khilafat at all necessary? Maybe, by trying to answer this direct question, we will come closer to the meaning of Khilafat and better understand our own responsibilities towards this Divine institution.

In his August answers to many a question on Khilafat, the Khalifa of the time, Khalifatul Masih IV Hadhrat Mirza Tahir Ahmad has once again pointed out that the word *'Khalifa'* first appears in the Holy Qur'an in connection with the first known Prophet Adam (a.s.)

> *And when thy Lord said to the angels: 'I am about to appoint a vicegerent in the earth', they said: 'Wilt Thou place therein such that will cause disorder in it, and shed blood? – and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'* (2:31)

It is in this verse that Allah first speaks about a Khalifa. The meaning of this title in this verse is therefore 'a deputy', or 'a prophet'. The necessity of such a deputy among mankind was humbly questioned by Allah's angels who from the time of their creation bear witness to the harmony of the universe created by God in perfect unity. Allah taught the angels everything they knew. Yet, the question they asked makes us to suppose that the mankind towards the time of Adam's appointment as the first Khalifa had already shown all signs of disunity and discord, otherwise how would the angels know about disorder and bloodshed? This question of theirs makes to understand the main idea behind the Khalifat of Adam and all subsequent prophets preceding the Seal of the Prophets Muhammad Mustafa (s.a.w.). We see that a Khalifa is sent to earth to install into the human mind and the human society the paramount idea of existence and Unity of God and to try and bring about the unity of the nation to which it had been sent.

The creation of Allah is without any blemish – we again and again see around us the perfect creation of the whole of the universe, the constituents of which have no will of their own. It is only man who has the God's gift to will and choose, a gift, which can make him the best as well as the worst of God's creatures. Therefore, to bring about and sustain religious unity among man is tantamount to establishing within the human society the mirror image of the perfect unity of Nature and Universe. Even Adam (a.s.) was apparently sent to earth to restore Unity already destroyed by man in their worldly pursuits. As the Khalifa he had to constantly remind people of God and through this means build the unity of the righteous. At the same time Adam (a.s.), as any other Prophet of God, had to deliver the spiritual message of Unity exactly as taught by Allah and withstand all attempts to alter it, therefore, a Khalifa is not only a messenger, but also the guardian of his message. From this first mentioning of the institution of the prophetic Khilafat on earth we may derive that the most characteristic features of such Khilafat are a perfect submission to the stated will of Allah and a guardianship over the exactness of the message and the unity brought about by the message. Any righteous person is a witness of the existence of God, and a Khalifa is the first among the witnesses.

Still, there was a long way from the Khilafat of Adam (a.s.) and all successive prophets to the supreme Khilafat of the Holy Prophet (s.a.w.) in-as-much as their message was not as final and perfect, as the message of Islam. The safeguarding of any restricted message could not be therefore, vouchsafed to any righteous people who themselves did not have the status of prophets.

The first prophets could not establish the

Khilafat of their devout successors, because their message was limited by the Will of Allah. They were sent to their respective communities and nations, but theirs was not a universal message, so there was no question of establishing a universal unity, which could perfectly bear witness to the Oneness and Unity of Allah. Such universal message is only the message of Islam. The prophethood of Islam is so powerful and the teaching is so perfect that, after the sad demise of the Holy Prophet (s.a.w.), his righteous Caliphs had only to closely follow his perfect example in establishing and safeguarding the unity among Muslims. The continuation of Khilafat in Islam as a universal phenomenon was, however, promised to Muslims by Allah himself in the Chapter *Al-Nur*, Allah says:

> *Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as he made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that he will surely give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whosoever is ungrateful after that, they will be the rebellious.* (24:56)

We see from this verse that Allah did not promise the earthly Khilafat to anyone else but Muslims and He promised it to all the righteous, because they are the honest witnesses not only of the existence of God, but also of His Oneness and Unity. This verse, in conjunction with the above-cited *Hadith* of the Holy Prophet (s.a.w.) present the most wonderful prophecy and most full picture of the institution of Khilafat in Islam. First of all, it is clear from this verse that Khilafat is granted on the precepts of the prophethood and on the only merit of *Taqwa* – righteousness. Therefore, Khilafat is promised in principle to any Muslim who attains the highest grade of righteousness, but, at the same time, Khilafat is a spiritual, and not hereditary office.

It is known from the history of religion and Islamic history that Allah bestows His gifts and offices to whomsoever He wishes. For those among the righteous who upon being elected Khalifa may have fear of their own imperfection and unsatisfactory insight into the ever deepening truth of *Tahir* religion. Allah promises that He Himself will help them in further establishing their religion on earth. If they and their Ummah of believers conduct themselves according to the Will of Allah and safeguard Khilafat by honestly discharging their respective responsibilities. Allah promises them security and peace after fear. But if the unity in obeying Allah's will, which the main treasure and the main objective of Khilafat, is ruined, those who ruin it are called ungrateful and rebellious.

Khilafat is indeed the heavenly means of sustaining the unity of Islam and fostering its spiritual strength. On the earth, Khilafat is at the same time a social proof of existence and truth of God, the unity within it being the main evidence of the truth of the message, which binds the Ummah together. From the early history of Islam, we see that the golden age of Khilafat-e-Rashidah prospered as long as the Muslim unity and reverence for the divine origin of Khilafat was there. Once the institution of Khilafat and sincere obedience to the Caliph in everything good was put in doubt, the golden era of the first Khilafat-e-Rashidah in Islam began nearing its end, as prophesied by the Holy Prophet (s.a.w.).

It is know that when certain attempts to destroy the Khilafat of Osman (r.a.) were made, Abdallah bin Salam, an ex-Jewish scholar who had embraced Islam at the hands of the Holy Prophet (s.a.w.) himself, sternly warned the Muslims of the disaster coming upon the rebellious people:

> 'The angels of heaven have made this town of the Holy Prophet their abode. Fear God and abstain from creating hardship for Osman. If you are bent upon taking his life, then beware! The heavenly angels will desert this town and the divine sword will be drawn and will remain unsheathed till the end of days.'

The righteous Caliph Osman also spoke prophetic words when the mutineers resolved to kill him:

> 'If you succeed in killing me, you shall never be able to remain united, nor offer your prayers or face the enemy in unity.' (*Tabir*, p. 482, Vol. III)

The end of the first *Khilafat-e-Rashidah* of the Holy Prophet (s.a.w.) presents to the believers very tragic and, at the same time, most instructive lessons. It underlines the divine origin of Khilafat in Islam and its utmost necessity in terms of establishing, fostering and safeguarding the unity among Muslims. After Khilafat in Islam became a hereditary monarchy, only the power of the Islamic message and the example of the Holy Prophet (s.a.w.) drove the world of Islam along the road of progress for some centuries. But, as Khilafat according to the prophecy of the Holy Prophet (s.a.w.) creased to be the spiritual pillar of Islam and became rather a social worldly institution, this inertia of the Islamic civilization had eventually exhausted itself, and only the Mahdi and the Promised Messiah (a.s.) could restore its glory by the sole will of Allah.

Another disaster, which befell the Muslims after the end of the first *Khilafate-Rashidah* was the emergence of the class of *Ulema* (the clergy), which, in the absence of the rightly and divinely guided Caliph of the time, slowly but surely appropriated the blessed teaching of Islam and used it for its own earthly ends. Intolerance, bigotry, fanaticism and ignorance among the Islamic masses became direct repercussions of the rule of the Mullahs. They, by their selfish deeds, were most instrumental in bringing the prophesied latter days of Islam nearer and nearer.

The time foretold by the Holy Prophet (s.a.w.) had finally come. Islamic discord became so appallingly apparent and such darkness descended upon the world of Islam that only the Divine Hand of Allah could have brought order and harmony into this chaos of disunity. The second era of the *Khilafat-e-Rashidah* has dawned upon the distressed world with the advent of the Promised Messiah and Mahdi Hadhrat Mirza Ghulam Ahmad (a.s.).

This second era of *Khilafat-e-Rashidah* or the Khilafat of the Latter Days will, *Insha Allah*, last forever. The Holy Prophet (s.a.w.) who prophesied its imminent coming, never said anything about its ever ending. Its divine eternity also becomes clear upon pondering over the whole range of issues surrounding the objectives of the advent of the Promised Messiah and Mahdi (a.s.) who is sent by God to restore Islam to its purity and facilitate its glory till the Day of Judgement. The Promised Messiah (a.s.) himself gave us the glad tiding of the eternity of the Khilafat of the Holy Prophet (s.a.w.) restored through him. In his *Al-Wassiyat* he says:

> 'Do not be grieved by that which I have told you and let not your hearts suffer anxiety, for its is necessary for you to see the *Qudrat-i-Thaniyya* – the second manifestation of Divine Power. Its coming is the better for you, for it is permanent and will not be cut off till the Day of Judgement. This second manifestation will not happen till after my departure.'

To further elucidate us on the issue of Khilafat in Ahmadiyyat he says:

> 'Since it is not possible for a man to live forever, God has planned to keep alive, forever up to the last days, His messengers who bear a mark of distinction over the rest of His creatures. To this end He has established the institution of Khilafat so that the world shall never remain without the blessing of prophethood.'

When thinking of Khilafat, we time and again come to the issue of a deep innate connection between the lofty ideas of Prophethood and Khilafat as the means to keep Prophethood alive among the believers. A righteous Caliph is called righteous also because he never speaks on his own behalf, but rather most faithfully follows in the footsteps of the Holy Prophet (s.a.w.) and his Promised Messiah (a.s.). In doing so, he mirrors in presence of his Ummah the truthfulness of the prophetic Khalifas to

the word and deed of God they are chosen to carry. The Holy Prophet (s.a.w.) himself warranted that both eras of the true Khilafat will be built on the precepts of prophethood, and the divine authority of the true Caliphs in Ahmadiyyat firmly rest upon the well-known instruction of the Holy Prophet (s.a.w.) who is reported to have said:

> 'Follow in my footsteps and in the footsteps of Khulafah-e-Rashedeen who were fully guided.'

To try and sum up the blessing of the Khilafat in Ahmadiyyat as the True Islam we may say that the Khilafat is granted to us by Allah as the spiritual and at the same time social means of maintaining the presence of prophethood on the earth as well as preserving and fostering the unity of the believers in attaining the ultimate goal of Islam – the establishment of the mirror of Allah's Unity on our planet. The true Khilafat is therefore the proof of the righteousness of the Jamaat, as the Caliph of the new era is being appointed by God through the council of the righteous, which, in itself, reflects the level of *Taqwa* in the Jamaat. The Caliph is the living heart, the very core of the Jamaat's righteousness in the sight of Allah, the example to follow for everyone who, though faithfully following his Caliph, follows the true path of the Holy Prophet (s.a..w). The institution of the Khilafat is twice blessed as it chooses and distinguishes the followers of the true Islam among all other religions and proves beyond doubt the universality and finality of the message of Islam.

No other religion is blessed with Khilafat on the precepts of prophethood, as the only unlimited and everlasting prophethood is that of the Holy Prophet of Islam (s.a.w.) who, in himself, confirms the truth of all other prophets of God. Such Khilafat in Islam became only possible, because Allah himself promised ever higher spiritual status to Muslims striving along the path to spiritual perfection, saying:

> *And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.* (4:70)

In this sense, the Caliph is the most prominent of all true Muslims, which places on his shoulders a burden of immense proportions. If a Muslim is answerable for his deeds to Allah, then the Caliph is answerable not only for himself, but for the whole of his Jamaat and the state of righteousness in it. At the same time the Caliph is not responsible for any single member of the Jamaat, as everyone has to account to his or her own deeds.

Here we naturally come to the question of our own responsibilities towards the Khilafat and the Caliph. These responsibilities flow out of the understanding of the true meaning and significance of the institution of Khilafat as well as from our Muslim obedience to the will of Allah manifested in the daily insight of the Caliph. The Caliph is appointed to direct the spiritual striving of the Jamaat on the right path and to manage the good works of the Jamaat. Our submission and obedience to his decrees is therefore dictated by the deep faith in God and is a reflection of our submission to the will of God. Such relationship between an Ahmadi and the Khalifatul Masih is possible only because the true faith is daily manifested in the doings of the Jamaat and proceeds from love and affection of Ahmadis to their Khalifa and the Imam of the age.

Effectively, this relationship of love and sonly-daughterly obedience is started with the very entrance into the fold of the Jamaat at the hands of the Caliph. Therefore, an Ahmadi has no other vision of Islam on the earth except in the frames of the Khilafat in Ahmadiyyat. It is natural, for there is no other way to sincerely fulfil one's duties as a Muslim, than through faithful submission to the God-given rules of Islam within the God-given structure of the Khilafat of the Promised Messiah (a.s.). If an Ahmadi Muslim indeed wants to bring about the unity of mankind in Islam, he is bound to first strengthen and foster the unity within the Jamaat, of which the Caliph is a God-appointed minder and guardian.

By entering into the *Bai'at* with the Caliph, we enter into the *Bai'at* with Allah. Therefore, 10 conditions of the *Bai'at* are at the same time our pledge to the Khilafat in Ahmadiyyat, the main of them being the faithful and solemn oath to be faithful to the institution of Khilafat in Islam. The Ahmadi Caliph is the Supreme Head of the Jamaat. The spiritual bond of obedience pledged to him cannot be matched by any other social or worldly obligation. Furthering our own righteousness is another obligation towards the Khilafat, for no Khilafat can exist without *Taqwa* being the foundation of the community of believers.

But the most binding of our duties and responsibilities, in fact, encompassing in itself great many of them, is our obligation to maintain unity in the Jamaat. This is absolutely impossible without the guidance and supervision of the Khalifa who, in his position, knows full well, what is going on in the Jamaat. In this regard, obedience to the Caliph is the only means to maintain unity beyond all possible arguments, to which every human being is so naturally prone. Spiritual prosperity of the Jamaat and its progress in bringing about the final victory of Islam over the whole planet is the prize for maintaining unity; solitude in despair and spiritual distress is the wages of discord, which is the gravest of sins in the new era of the Khilafat-e-Rashidah.

Anyone who doubts the blessing of Khilafat, becomes a spiritual looser, which is so evident in the history of Islam, left alone the history of Ahmadiyya Jamaat. The sad story of the early split became a powerful evidence of the fact that Allah is with his Khilafat, as Allah loves and urges unity! The progress of Ahmadiyyat under its rightly guided Caliphs is obvious to any unbiased mind. May, *Insha Allah*, this progress deepen and broaden so much as to embrace in the not so distant future the entire world so starved of faith in true God and so thirsty of spiritual truth!

Within the Ahmadiyya Khilafat, we are daily blessed with the profound vision, deep spiritual insight, fatherly encouragement and personal example of our Caliph. If our duty to him is to obey his word, our privilege is that he may ask us to present our thoughts and advice, which may or may not be accepted by him in his divinely inspired wisdom. If he accepts it, it is a blessing in itself. If not, it is our duty to accept the finality of his decision.

The Caliph performs in this world the prophetic duties bequested and vouchsafed to him by his high office. Therefore our obedience to him and our responsibilities towards the institution of his Khilafat should mirror and reflect our obedience to the Holy Prophet (s.a.w.) and the *Khilafat-e-Rashidah* set forth by him.

In my humble vision, the truest, if metaphorical, picture of the spiritual structure and breakdown of responsibilities within the blessed Khilafat in Ahmadiyyat is presented by a congregational prayer led by Huzoor. As we follow him in Prayer for the good of mankind and the universal victory of Islam, we remember that he himself, in his prayer, follows the prayers of the Promised Messiah (a.s.) following the prayers of the Holy Prophet (s.a.w.), the blessing for the entire universe. Thus the whole universe, in its unity, submits in sincere Prayer to Allah behind the Seal of all Prophets.

May, therefore, our deeds and our sincerity be worthy of the Imam of the Age! It is only through loving spiritual obedience to him, through sincerely following him in our *Salaat* and our works can we hope to be worthy of the message of the Holy Prophet (s.a.w.) and the blessing of his *Khilafat-i-Rashidah*, which is here to stay and prosper further till the end of days, *Insha Allah!*

Note: In this article the world Caliph and Khalifa are used interchangeably.

IMPORTANCE OF KHILAFAT SYSTEM AND ITS BLESSINGS

(by Alhaj Ataullah Kaleem)

When Allah the Exalted directed the believers in the Holy Quran:

> *"Fear Allah as He should be feared, and let not death overtake you except when you are in a state of submission."* (3:103).

Then immediately after this command, the true means of this object has been described in the following verse:

> *"And hold fast, all together, by the rope of Allah and be not divided"* (3:104)

What is meant by *Hablullah* or the Rope of Allah is the Holy Quran as well as Islam, however, Hazrat Seyyed Waliullah Shah Sahib, Mohaddis Dehlawi says:

What is meant by *Hablullah* is solely Khilafat Haqqa Islamiyya, as the Holy Prophet , peace and blessings of Allah be upon him, says:-

> "After me render obedience to Abu Bakr and Umar as they both are the long rope of Allah; so whosoever got hold of them strongly, he indeed got hold of a very strong trustworthy thing which shall never break." (*Izalatul Khifaa*, p.64)

And this is what Hazrat Maulana Noorud Din Khalifatul Masih I (Allah be pleased with him) has interpreted it too when he said:-

> "You should learn etiquette as this is the blessed path for you. You should hold fast this *Hablullah* – The Rope of Allah (*i.e.* Bounty of Khilafat); and this too is the Rope of Allah which has gathered together your scattered parts. Hence, keep on holding it strongly." (*Badr* February 1, 1912).

Hazrat Khalifatul Masih IV (may Allah assist him with His Holy Spirit) in his Friday Sermon delivered on July 24, 1987, at Fazl Mosque London, commenting on the Verse of the Holy Quran: *wa' 'atasimoo behablillahi jameean* said:-

> "The purport of *Hablullah* is the Messenger sent by Allah the Exalted and by rendering obedience to him and initiating in his fold acknowledging his servitude and then continue exerting not to go out of his obedience. It is that very *Hablullah* which continued, after the demise of the Prophets and after the Prophethood in its sublime shape achieved in the shape of Khilafat.

This very bounty has been described by Allah the Exalted in detail in Chapter *Annoor*, Verse 56 wherein He says:-

> *"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whose is ungrateful after that, they will be the rebellious."* (24:56)

Regarding this promise of God of appointing Khalifas in Ummati Muhammadiyya, the Promised Messiah, peace be upon him, dispelling a misunderstanding in his book *Shahadatul Quran* on page 34 says:-

> "A few gentlemen denying the generalization of the verse *wa'adallahullazeena aamanoo minkom wa aamilussalihaati layastakhlifannahum fil ardhi kamas takhlifannallazeena min qablihim* say that *MINKUM* only refers to *SAHABA* – Companions of the Holy Prophet; and *Khilafati Rashidah Haqqah* came to an end in their very age; and then there could not be any trace of this Khilafat up to Qiyamat; as if it were a delusion the period of this Khilafat was only for

thirty years, and then Islam fell into lasting ominousness forever. However, I enquire, can there be such opinion of any righteous-hearted human being; that he places confidence regarding Hazrat Musa, peace be upon him, that without doubt the blessing of his *Shariat* and the age of his *Khilafat Rashidah* continued for fourteen hundred years, but the Prophet who is called *Afzalurrusal* and *Khairul Anbiya* – best of all the Prophets and Messengers; and whose lap of *Shariat* is extended up to the *Qiyamat* as his blessings were limited merely to his own age. And as God the Exalted did not wish that the examples of his blessings should be manifested through his spiritual *Khalifas.* Hearing such talks our body trembles, however, alas! These people too call themselves Muslims, who entirely through craftiness and fearlessness utter such disrespectful words - as the blessings of Islam long ago terminated and never extended to the future."

Again in this very book *Shahadatul Quran* the Promised Messiah (peace be upon him) says on page 57:

"If any person cast glance on these verses, then, how I could say, that he could not follow, that God the Exalted has made a clear promise of permanent Khilafat for this Ummat. If the Khilafat was not lasting one then what does it connote to assimilate with the Khalifas of Moses (peace be upon him)."

The Promised Messiah (peace be upon him) in his treatise named *Al-Wasiyyat* on page 7 has interpreted the appearance of the Prophets and the Messengers with the manifestation of One Power of God the Exalted, and the appearance of the Khalifas with the Second manifestation of God the Exalted. Accordingly he says:

"So, therefore, my dear people, when this has been always the way of Allah that He shows two powers to demolish two false joys of the opponents, it is impossible that He should not alter His ancient practice. You should not therefore grieve over what I have told you, nor should your hearts feel depressed. You must see the Second Power as well and its advent would be better for you, for, it would be everlasting, since its chain will not break until the Day of Resurrection, and that Second Power cannot come except after I am gone. But when I go away, Allah shall send the Second Manifestation for you, and it shall stay with you always."

Again, the Promised Messiah (peace be upon him) describing the need and the importance of Khilafat says: -

"Khalifah means Successor, and the Successor of the Messenger in real meaning can only be he who reflects in himself excellencies of the Messenger; that is why the Holy Prophet (peace and blessings of Allah be upon him) did not wish that the Word of Khalifah applied upon the cruel Kings, as the Khalifah in reality is the reflection of the Messenger; and as there is not immortality permanently for any human being, therefore, Allah the Exalted intended to keep the substance of the Messengers which are the most distinguished and elevated of all the world reflectively for ever up to the Qiyamat; for this very object Allah the Exalted prescribed the Khilafat, in order that the world should not remain deprived in any age from the blessings of the *Risalat* – Messengership..." (*Shahadatl Quran,* page 57)

We do find its support from the Tradition of the Holy Prophet (peace and blessings of Allah be upon him) he said: "There had not been any prophethood but it was followed by Khilafat."

And as far as the last days are concerned, the Holy Prophet (peace and blessings of Allah be upon him) had informed Fourteen Hundred years ago regarding the establishment of *Khilafat Ala Minhajunnab-uwwat:-*

"Prophetic period shall last among you as long as Allah wishes it to abide. Allah the Sublime will lift it then. There will then be Khilafat patterned to the way of prophetic period as long

as Allah wishes that it should last. Then Allah the Supreme will lift it; then there will start tyrannical monarchy. It shall so abide as long as Allah determines that it should; then Allah the Overlord will lift it. Then there will come up monarchical despotism staying as long as Allah wills it. Allah the Magnificent will next terminate it. Then will emerge Khilafat patterned to the prophetic tradition." (*Musnad Ahmad Bahawalah Mishkaat Bab Al-Inzar Wat Tahzeer.)*

It is crystal clear from this Tradition that in the Renaissance of Islam the Disposition of Khilafat *Ala Minhajunnabuwwat* would be everlasting up to the Quiyamat. *Insha* Allah. In this respect Hazrat Khalifatul Masih IV (may Allah assists him with Holy Spirit) says:-

"It is essential that there should be *Nabuwwat* – Prophethood prior to the Khilafat. There is no possibility of Khilafat without *Nabuwwat*, nor could Khilafat be established in the world, because *Nabuwwat* – Prophethood, is such an office which could be established directly by Allah the Exalted; and on it such a person is exalted who in the sight of God is the most Respectful and *Sahibe Taqwa* – Righteous. Hence, as long as there is not appointed a Representative of God upon the corrupted Order, *Taqwa* can never make entrance into Electoral Institutions or Electoral Order. This is such a reality which none can alter it in the world. If the entire world of Islam exerts in appointing Khalifah, they can never do so; because the relationship of Khilafat is with the discretion of God, and the approval of God takes into possession that person to whom He considers righteous. And afterwards he gathers around himself a multitude of *Muttaqeen* – righteous. Then, like a drop of curd in milk turns the milk into yoghurt; whosoever gathered around him, they by achieving *Taqwa* from the *Taqwa* of the Prophet starts to become *Muttaqee*–righteous. Then their election is called the Election of God. If they were not *Muttaqee* then their election cannot be called election of God. Hence, when Jamaat Ahmadiyya says that it is God who appoints Khalifah, so He appoints in these meanings. Therefore, the *Taqwa* of the Jamaat has a deep relationship with the Khilafat. If the Jamaat will be *Muttaqee* then its election would be election of God and his discretion shall be always on *Taqwa*; and his criterion of honors would ever remain *Taqwa*." (Friday Sermon delivered on 2/4/93)

The Promised Messiah (peace be upon him) at one time stated the need and the blessings of Khilafat in these words:-

"When any Messenger or Patriarch passes away the entire world is shaken and that time is a very dangerous one, but with any Khalifah God obliterate it; and then through that Khalifah achieves reformation and stability afresh." (*Alhakam,* April 14, 1908)

This is that very thing which has been described in *Ayat Istikhlaf* –

"And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear." (24:56)

Hazrat Muslihi Mauood Mirza Bashirud Din Mahmud Ahmad Khalifatul Masih II (Allah be pleased with him) in early days of his Khilafat in his Darsul Quran regarding this important question of system of Khilafat said: -

"Khilafat is one of the important questions of Islam. Islam can never progress without Khilafat, and always Islam has progressed through Khulafa; and in future too shall also progress through this very means. Allah the Exalted had always been appoint Khulafa and in future too Allah the Exalted shall appoint Khulafa. Hence, remember very well that your progress is linked with Khilafat. The very day you did not comprehend it and did not establish it that very day would be the day of your destruction and ruining. Nevertheless, if you

could continue understanding it and establishing it, then, if the entire world liked to destroy you it can never destroy you and would remain in facing you unattainable and unacquirable." (*Darsul Quran Matbooa* 1921)

Regarding the authority of the Khalifa appointed by God, Hazrat Muslihi Mauood stated in *Majlis Mushawarat* (Advisory Council) held in 1925:-

"In accordance with the Islamic principle the Jamaat is under Khalifa, and the final authority which God has appointed, and whose voice is the final voice is the voice of the Khalifa; and not of any Anjuman or Advisory Council or not of any assembly. No doubt, apparently the election of the Khalifa is in your hands and you can observe and ponder over regarding him but inwardly it is in the discretion of God. Allah the Exalted says: We determine the Khalifa; and as long as you would be thoughtful about reformation and would not ignore those rules and principles which are essential for the achievement of the pleasure God, He would continue appointing Khalifa among you, and he would have that protection which is essential for this job." (Report Mails Mushawarat held on 7th April 1925, page 25)

This very reality Hazrat Maulana Nuruddin Khalifatul Masih I (Allah be pleased with him) has described commenting upon the verse of the Holy Quran in his Darsul Quran:-

"And they said, What! A man, from among ourselves, a single individual shall we follow him? Then indeed we would be in manifest error, and would be mad." (54:25)

"There should be only one Imam in order to keep the Unity. In this age too, there are such people who consider the obedience to one as cause of deviation and affliction, while it is entirely wrong. For the people of such opinions this verse demands reflection. To whomever God appoint Khalifah turns him strengthened and victorious. Allah never let him fall in such mistake which ruin the nation. *Shoorah* is not for this purpose that he should obey it, rather the opinions of the ministers of state for him are like the mirror for him that through them he can examine the elegance or defect of his own opinion..."

Hazrat Muslihi Mauood Khalifatul Masih II (Allah be pleased with him) says:-

"Hence, the people used to say, *Almaro Biasgharaihi Biqalbihee Wa Bilisanihee* – The entire strength of human is depended upon his two small things, one upon his heart and one upon his tongue. And this is the very sign of the true Khulafa. Hazrat Umar (Allah be pleased with him) when he was not Khalifa said to Hazrat Abu Bark (Allah be pleased with him) if people are not paying *Zakat* then leave them as this time to wage war against them would weaken the Muslims. However, during the period of his own Khilafat he did perform magnificent jobs. As a matter of fact magnanimity, steadfastness and constancy is a greatest sign which are bestowed upon the true Khulafa from Allah the Exalted." (*Tafseer Kabeer* Vol. 2, p. 557).

He further said:-

"In order to achieve the favors of the Angels this also is the way, that a sincere relationship must be established with Allah's established Khulafa, and obedience rendered to them. Consequently, the proof of Divine hand in the election of *Taloot* has been presented; that you would be bestowed upon such new hearts from God the Exalted in which descend the tranquility; and the Angels of Allah the Exalted would be carrying those hearts. As in the result of keeping relationship with *Taloot*, a magnificent change would occur in you, your magnanimities would be exalted. Your faith and conviction would increase. The Angels would stand in your support; and shall continue to be kindling the spirit of steadfastness and sacrifice in your hearts. Hence, keeping connection with

true Khulafa creates relationship with the Angels and turns human being a landing place for Divine lights." (*Tafseer Kabeer* Vol. 2, p. 561).

So, O Members of the Ahmadiyya Jamaat! It is your good fortune that you have been favored with the bounty of Khilafat, otherwise just see the lamentation of those who have been deprived of this bounty how they are lamenting:-"In February 1974 on the occasion of Muslims Leaders Conference at Lahore, Pakistan, Maulana Abdul Majid Daryabadi the Editor of *Sidq Jadeed* wrote under the caption *'Darkness Without Khilafat'*

"Despite so much dispersion and classification no one thinks; where Iraq is facing, where Syria is turning? Where Egypt, and which destination is of Hijaz and Yaman and of Lybia? Had there been one Islamic Khilafat, how could *Mamlakat Islamiyya* – Islamic Kingdom be divided into trifling kingdoms; why the armies of all had to be brought separately to face one Israel. Turks and other sovereigns are bearing the punishment of abrogating the Khilafat up to this day. Discarding the Khilafat the charm of nationalities which the Satan has blown in their ears do not drive it out from their brains." (*Sidq Jadeed,* March 1, 1974)

Again, likewise, a retired Judge of Pakistan, A.R. Changezi, writes under the caption of *'A Retired Judge in the Palisade of a Convicted'*:-

"In the exertion of the establishment of Pakistan you did make a covenant with God the Exalted that you would spend your lives in Pakistan in accordance with the Quran and *Sunnat*, and would establish Khilafat; but with the start of Pakistan you neglected this covenant and have not established Khilafat up till today." (*Nawai Waqat,* October, 1977)

But who should tell these unfortunates that the establishment of the Khulafa Allah the Exalted has put in His Own hands; and He had kept for those people who are evident of

"Who believe and do good works"

who have attributed themselves to a servant and true lover of the Holy Prophet (peace and blessings of Allah be upon him); who in his obedience and servitude to the Holy Prophet (peace and blessings of Allah be upon him) achieved the rank of subservient Prophethood – the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad (peace be upon him) and Allah the Exalted have blessed them with the bounty of Khilafat. *Zalika Fazlullahi Yoteehi Man Yashaao Wallaho Zul Fazlil Azeem* – That is Allah's Grace; He bestows it on whom He pleases; and Allah is the Master of immense Grace.

A WORD OF THANKS

The sudden demise of my eldest brother, Maulana Ata Ullah Kaleem, had an extremely sad and shocking effect on all our family members. At this incident my brethren and friends expressed deep concern and condolence with me, my nephews, Majeedullah Kaleem and Kareemullah Kaleem, my four nieces and other members of the grieved fmily, for which we are grateful to them. May Allah reward them for their kindness and concern. Also, may Allah accept my late brother's sincere and devoted services, elevate his ranks and grant him highest place in Paradise. May Allah enable us and provide us with opportunities to emulate him in his good deeds. Ameen!

Habibullah Sadiq Bajwa
Maryland

SYSTEM OF SHURA IN THE AHMADIYYA MUSLIM JAMAAT

By Chaudhry Hmidullah, Vakilul A'ala, Tehriki Jadid, Rabwah, Pakistan
(Translated by Munawar A. Saeed)

In the Holy Qur'an, Almighty Allah has declared the system of consultation to be a fundamental principle of Islamic structure. As He says:

"Their affairs are settled through mutual consultation." (42:39)

"And it is the great mercy of Allah that thou art kind towards them, and if thou hast been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration: and when thou hast determined, then put thy trust in Allah. Surely Allah loves those who put their trust in Him." (3:160)

The sayings of the Holy Prophet (peace and blessings of Allah be upon him) also emphasize the need for consultation. It is narrated about the Holy Prophet (peace and blessings of Allah be upon him): "I have not seen anyone consulting with his companions more than the Holy Prophet (peace and blessings of Allah be upon him).

Hadhrat Ali (r.a.) once submitted to the Holy Prophet (Peace and blessings of Allah be upon him): Sometimes we are confronted with a situation that we are unable to deduce a course of action from the Holy Qur'an or from your *sunnah*. What should we do in such circumstances. He replied: Gather the worshipers from my *Ummat* and submit the matter for consultation to them. Do not make the decision on the basis of one man's opinion.

It is narrated by Hadhrat Umar (r.a.) that the Holy Prophet (s.a.w.) said: There is no Khilafat except by consultation.

SYSTEM OF CONSULTATION FOLLOWED BY THE KHALIFAS OF THE HOLY PROPHET (S.A.W.)

Hadhrat Khalifatul Masih IV (May Allah strengthen him) says: Both aspects of extensive consultation apply to the Holy Prophet (Peace and blessings of Allah be upon him), *i.e.*, He used to consult his companions extensively and his companions used to consult him often. A special aspect of the latter type of consultation is that Almighty Allah has ordained that when the Prophet (s.a.w.) has given the decision, Muslims are not permitted to go against it. Thus there are two aspects of the consultations of the Holy Prophet (Peace and blessings of Allah be upon him): When he is offering advice; in this case the person seeking advice must follow his directive. Secondly when he is seeking counsel. He has the power to make the final decision in this case since no one knows the will of Allah better than him.

There are all types of examples of consultation in the life of the Holy Prophet (Peace and blessings of Allah be upon him). Once he consulted only one woman, sometimes a few companions, and at times he consulted all his companions. During the treaty of Hudaibia, he consulted all the companions, but rejected their advice.

He consulted young and old. It is important to keep in mind the capabilities of the person from whom advice is sought. Since every one does not have all skills, sometimes he called upon some specific people and asked their advice. At other times, he called different individuals. But there was no modern day democratic institution where decisions would be made through a legally established system of voting. The present system has been instituted in view of the extended requirements of the present times; but the basic thing is the system of consultation practiced by the Holy Prophet (Peace and blessings of Allah be upon him).

The Promised Reformer, Hadhrat Khalifatul Masih II (RA) said: Now I shall describe how the Holy Prophet (Peace and blessings of Allah be upon him) and his companions sought consultation. It took three forms:

(i) When advice was needed, he announced that people should gather to give advice. This was the usual procedure. The decision was made by the Holy Prophet (Peace and blessings of Allah be upon him) or by the Khalifa.

(ii) Sometimes the Holy Prophet (Peace and blessings of Allah be upon him) called selected people (who were about thirty in number, according to the historical record); at such times others were not invited. All of them were invited at a specific location for consultation. Sometimes, only three or four were invited.

(iii) The third method was that when he did not wish that even two people should get together in discussing a point, he consulted them separately. He called one and discussed the matter with him and bade him farewell. Then he called another. This was practiced when there was a risk that even two would start arguing in view of the differences of opinion.

In short, these are the three forms of consultation. They are all beneficial; I employ all three in seeking advice. (Report of Majlis Shura 1922, p. 2)

Hadhrat Khalifatul Masih IV (May Allah strengthen him) says:

Khilafat does not only bow to the will of Almighty Allah; but it also submits to the will of the *Ulil-Amr* (the one who has been granted the authority) that precedes it. Thus, its own identity is completely lost and is merged – as far as obedience is concerned – into the identity of its master. The Khalifas of the Holy Prophet (Peace and blessings of Allah be upon him) so understood the meanings of this verse. Even after the time of the Holy Prophet (Peace and blessings of Allah be upon him), whoever is assigned as the one with authority, will be the bearer of the meanings of the verse 160 of *Sura Aal-i-Imran*. If Allah makes one with authority – the Promised Messiah (Peace be upon him) has come and passed away – he bears the import of the verse, but it equally applies to those who are placed in authority as Khalifa. After the consultation, the decision will be his; and whatever decision he makes, will bear the support from God. Correspondingly, he is expected to place his trust in God; only by trusting God can he make decisions. (Friday Khutba, 31 March 1995)

The magnificent and clear manner in which the system of consultation is ordained in the Holy Qur'an is not found in any other revealed book. This is one of the distinguishing features of the Holy Qur'an. The relationship of advice and consultation to the Imam and the body of Muslims is elaborated very clearly that has no parallel in any other religion. (Friday Khutba 31 March 1995)

During the Shura of 1973, Hadhrat Khalifatul Masih III (May Allah shower His mercy on him) said:

The Holy Qur'an has ordained: *"Hold consultation with them."* This has two aspects: One, there is consultation that continues throughout the year. This again takes several forms: A head of the department in the Jamaat or another worker seeks advice relating to his work; or the Khalifa consults with different people – whom he considers to be fit – about different matters. The second form – which is very endearing – is that any friend who has an idea, sends it to me. I call this form endearing because it yields great comfort and satisfaction to me. (Report Majlis Shura 1973 p. 11-12)

The injunction, *"Hold consultations with them"* implies that following the advice is not incumbent. If fifty people give different opinions about the same matter, how can every one's advice be followed. Nevertheless, those fifty contradictory opinions give me many good points and I benefit from them. (Report Majlis Mushawarat 1973, p. 14-15)

The injunction, *"Hold consultations with them"* is not limited to holding of Majlis Mushwarat once every year. Every day, in the course of the year, advice is sought as well as offered.

One aspect is daily consultation to be established on a continuous basis. Our friends should make it a habit that whenever they think of a good scheme, or they observe something which runs counter to the traditions of the Jamaat, they should discharge their responsibility by conveying it to the Center. (*Ibid*)

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said:

As for the nature, organization and representative nature of *Shura*, it is up to the Khalifa to decide. Whether the Khalifa decides in favor of the majority or the minority is a different matter. But in

any case, he seeks advice and carries on his work. (Report Majlis Mushawarat 1967, p. 246)

Similarly in the Majlis Mushawarat of 1976 he said:

It is not the right of every individual member of the Jama'at to give advice; rather it is the right of the Khalifa to seek advice. There is a clear difference between the two. If it is said that everybody has the right to give advice, then hundreds of people will say: We relinquish our right; we will not offer advice. But if it is understood that the Khalifa has the right to receive advice, then anybody who thinks of a scheme beneficial for the Jama'at, it would be the Khalifa's right to receive that advice. If the member does not convey his advice to the Khalifa he would be guilty of usurping the right of the Khalifa. In the first case, he could say that he had the right to withhold; in the second case he usurps the right of the Khalifa and he cannot be permitted to do that.

Regarding the general advice, I am thankful to the hundreds of Jamaat members who continuously send me their suggestions; their suggestions are very good. Sometimes excellent ideas occur to them, but we are unable to implement them in view of the circumstances. But the suggestions, in themselves, are excellent and can be useful for us at some other time. (Report Majlis Mushawarat 1976 p. 245)

In the *Shura* of 1978 Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said:

The Holy Qur'an has linked the consultation and determination with each other: *"And when thou hast determined, put your trust in Allah"* (3:160)

So consultation is essential; but after consultation there are four scenarios:

i. *Shura* gives advice unanimously and Khalifa accepts it;

ii. *Shura's* advice by majority is approved;

iii. Khalifa decides in favor of the advice rendered by the minority;

iv. Decision is made against the unanimous advice of the *Shura.*

The injunction is that once the decision is made, everyone –100% – must make the determination to act accordingly. In this sense consultation and determination have been bracketed and combined together. (Report Majlis Mushawarat 1978)

The injunction is: *" and consult them in matters of administration; and when thou hast determined, then put thy trust in Allah. Surely Allah loves those who put their trust in Him*" (3:160)

Consultation is essential. There are many points of wisdom in it. Everybody's mind and thinking is different. Everyone is given the opportunity to express the thoughts occurring to him about the welfare of the Community.

Secondly, the recipient of the advice is saved from arrogance in this manner. He should not imagine that nobody other than him could think of those ideas. But the decision is placed in the hands of the one receiving advice. To listen to advice is required; following it is not. (Report Majlis Mushawarat 1982)

Hadhrat Khalifatul Masih II (May Allah shower mercy upon him) said:

In order to establish unity, be united in proclaiming the creed, and carrying out the religious duties, it is incumbent that all members of the Ahmadiyya Muslim Community pledge allegiance at one hand. Without this pledge nobody can enter the fold of Ahmadiyyat. The person to whom the pledge of allegiance is made will be called *Amirul Mo'minin* (Commander of the faithful) in accordance with the injunctions of the Holy Qur'an and the traditions of the Holy Prophet (Peace and blessings of Allah be upon him). All collective affairs will be settled through him, and in accordance with his instructions and under his guidance. He will be limited only by the will of God, His word and determination, the way of the Holy Prophet (Peace and blessings of Allah be upon him) and the Hadith which bears the testimony of the Holy Qur'an, the revelations received by and the writings of the Promised Messiah (Peace be upon him), and his own thinking.

Allah has granted the right to receive advice upon the Prophet and to the Khalifa in subservience to the Prophet. But nobody can prove that

everybody has been given the authority to place his suggestions before the Prophet or the Khalifa. No example can be cited of someone rendering advice to the Holy Prophet (Peace and blessings of Allah be upon him) and considering it his right.

Similarly, he says:

In the worldly consultation every participant can say that you may accept or reject my advice, but do listen to it. But under Khilafat nobody has the right to say so. It is the right of the Khalifa to seek consultation regarding a matter that he considers appropriate for consultation. The *Shura* should render its advice on that matter. *Shura* has no right in itself other than offering advice on matters in which it is consulted. (Report Majlis Mushawarat 1930)

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him), in addressing the Shura of 1970 said:

Now the proceedings of the *Shura* have been concluded. But the internal and spiritual aspects of the proceedings will, *Insha Allah*, continue up to the next *Shura*. (Report Majlis Mushawarat, 1970)

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said during the *Majlis Shura* of 1983:

The Islamic system does not talk about the right of a man or woman to give advice. Rather:

"And consult them in thy decisions"

In this, the Prophet or the one who has been appointed as Khalifa, has been enjoined that it is incumbent upon him to hold consultations.

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said during the *Shura* of 1967:

The noble tradition of the Holy Prophet (Peace and blessings of Allah be upon him) is that he called from 10-15 to one thousand people for advice. History has recorded some of his consultations in which only 10-15 people participated. On other occasions they were more numerous. Thus there is a tradition of the Holy Prophet (Peace and blessings of Allah be upon him) of seeking advice from 10-15 to one thousand people. (Report Majlis Mushawarat 1967)

PART II: AHMADIYYA MUSLIM COMMUNITY AND THE SYSTEM OF CONSULTATION

The Promised Messiah (Peace be upon him) always adhered to the tradition of consulting with people of sound judgment in important matters. According to the needs, he consulted people individually at time and collectively at other times. An example of collective consultation appears before us during 1891, when the first Annual Jalsa was held in December of that year. The Community was so small that only 75 members joined. In view of the small number, there was no need for separate arrangements for Jalsa and Mushawarat. Therefore, the Promised Messiah (Peace be upon him) used this Jalsa as Mushawarat. The first proposal that was presented before the Mushawarat was that an *Anjuman* be created to safeguard the records of the signs of Allah which were appearing in great number. This proposal was approved with the amendment that at this time the book of the Promised Messiah (Peace be upon him) entitled *"Aasmani Faisalah"* –which contains that proposal– be published.

Hadhrat Khalifatul Masih IV (May Allah strengthen him said:

The system of *Majlis Shura* which we see well-established today was initiated by Hazrat Musleh Ma'ud in 1922. In 1922 *Majlis Shura* appeared as an institution. Subsequent events proved that the initiation of this institution was essential, because the financial affairs of the Community had come to a point that casual consultation was not enough. It was necessary to consult with the entire community, which pays the subscriptions. This is the *Majlis Shura* which has received Allah's grace and has flourished. In several countries, institutions of Mushawarat based on this model have been instituted.(Friday sermon 31 March 1995)

Starting in 1922, *Majlis Shura* has been held in Qadian, then in Rabwah, and since 1985, in London. Referring to this, Hadhrat Khalifatul Masih IV (May Allah strengthen him) said while addressing the *Majlis Shura* of Belgium in 1992:

The system of *Majlis Shura* bears a critical importance for the life of the Community. Eight to ten years ago, the system of *Shura* had been established at the Center. At the Center the International *Shura* was also held along with the Jalsa. Or proposals from the International Jama'at were presented before *Shura.* But holding *Shura* in every country was not the practice. Considering the fact that the Holy Qur'an has placed great emphasis upon *Majlis Shura*, and after Khilafat it is the most important institution in Islam, which brings about the training, I decided to hold it in every country. By Allah's grace and mercy, great signs of the vitality and vigor of the Jama'at were manifested as a result. Apart from many other benefits, the participation in *Majlis Shura* creates a direct involvement in the administration of the Jama'at. Every member who participates feels that it is a very important institution that he has participated. The whole Community is represented. (Address of Hadhrat Khalifatul Masih IV (May Allah strengthen him) on September 9, 1992)

After Khilafat, *Majalis Shura* are the most important institution in Jama'at Ahmadiyya. Khilafat and Shura are two matters which are mentioned in the Holy Qur'an. It is learned that these two constitute the life of the spiritual organization. In view of this, I emphasized the *Shura* in all countries, and I am trying to keep an eye on them and to correct any mistakes so that no wrong traditions are taken from this century into the next. As for *Shura*, the Khilafat of Hadhrat Musleh Mau'ud which covers a great span of time, provides an abundance of noble traditions. The picture of *Majalis Shura* which emerges after studying those traditions, is what I am trying to establish in all Majalis Shura all over the world. (Friday Khutba, 30 April 1993)

On the inauguration of the *Majlis Shura* in Germany on 28 April 1995, Hadhrat Khalifatul Masih IV (May Allah strengthen him) said:

I want to impress upon the Jama'at Ahmadiyya in Germany that in terms of organization, this matter has been straightened and has matured. People have understood the extent to which they are free and the extent to which the God-given *sharia* holds their hands from proceeding further and puts a seal on their tongues. On these organizational issues, people have well understood their rights and responsibilities. (Friday Khutba, 28 April 1995)

At the beginning of the same Khutba he said:

If we establish the *Shura* system with great care and block all avenues of the entry of all errant trends, the Jama'at will make progress at a very rapid speed.(*Ibid.*)

In 1994 Hadhrat Khalifatul Masih IV (May Allah strengthen him) said:

It is an interesting historical reference how the *Majlis Shura* was initiated, and how the Khilafat and Jama'at are brought into complete harmony in *Majlis Shura* as they are in daily activities. They do not remain two separate entities.

Hadhrat Khalifatul Masih II (May Allah be pleased with him) said: Out of 100, I have to make a personal decision only once. In 99 cases I take something from the opinion expressed by one, and something from the opinion of the other. I derive a conclusion from these. If the common Ahmadies were not involved in the *Shura,* their minds would focus only on their daily household activities. But when they are involved in the Shura, their minds make progress and their piecemeal opinions lead to a complete scheme. This is beneficial and a source of blessing for the Jama'at. (*Tasfir Kabir*, Vol. IV, p. 182-183)

Similarly the *Shura* system should be established internationally and should be safeguarded. (Friday Khutba 29 April 1994)

He also said: I trust that *Majalis Shura* will hold fast to this advice and will be established, and utmost moral standards will be maintained. There will be no talk in a manner that is harsh or hurts the feelings of a brother. If someone does such talk due to innocence or lack of knowledge, he needs to be advised with patience rather than being responded to in the same coin, because that will vitiate the entire atmosphere. Therefore, I trust that this great system of *Shura* that has been granted to us through the Promised Messiah (Peace be upon him) will be safeguarded. No sacrifice is too great for it. (Khutba 29 April 1994)

In 1967 Maulana Abul Ata Jallundry wrote a note on *Shura* along with the report of a subcommittee. Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) declared it to be correct and read it during his concluding remarks. It is given below:

The entire Jama'at and all friends should note carefully that the right to seek counsel has been granted by Almighty Allah to the Prophet or the Imam. Almighty Allah says in the Holy Qur'an: *"Consult them in the affairs"*. The Imam is authorized, according to the laws of Islam, to consult whosoever he wants in whatever form he wants. It is not the right of the Jamaats or any group of individuals to demand their right to give advice in any specified manner. *Majlis Shura* is called by the Khalifa of the time. He has complete authority to decide when and how he will seek advice. This explanation is considered necessary so that the new Ahmadis may not imagine that there is any question of the rights along the lines of Western democracies. (Report *Majlis Shura* 1967)

Hadhrat Khalifatul Masih II (May Allah be pleased with him) said: I am looking towards the future. We need to lay foundation stones for the future. Those who do not have the breadth of vision, will consider it to be an inconvenience. A time will come when people will realize that it constitutes as the foundation stone for the work of the Jama'at. (Majlis Mushawarat 1922)

Hadhrat Khalifatul Masih II (May Allah be pleased with him) described the superiority of the *Majlis Shura* over the democratic parliaments existing throughout the world in the following words:

Today, our *Majlis Shura* does not command much prestige in the world. But a time is coming, and it will certainly come, that the membership of the greatest parliaments in the world will not command the prestige that the membership of this *Majlis* will command, because all parliaments in the world would be subservient to it. So the membership of this *Majlis* is a great honor. It is such a great honor that even if it is granted upon the greatest king in the world, he should feel honored. A time will come when kings will feel honored by its membership. (Report Majlis Mushawarat 1928)

THE MANNER IN WHICH MAJLIS SHURA WAS HELD UNDER THE FIRST KHILAFAT DURING JALSA SALANA

In 1910 Jalsa Salana was held in March. During it the Majlis Mushawarat was held under the name of Ahmadiyya Conference. The conference was presided by Sahibzada Mirza Mahmood Ahmad by unanimous vote. An interesting discussion was held on some interesting topics. It shows that the enthusiasm for working for religious activities is increasing. (*Al-Hakam*, 28 March/7 April 1910)

PART III: IMPORTANCE OF SHURA

In the *Majlis Shura* 1923, Hadhrat Khalifatul Masih II (May Allah be pleased with him) said:

It is essential that the Jama'at should establish its central authority. The best form of that central authority is that there be a Khalifa who is free in making up his mind, but takes counsel from everyone. He may accept the advice that he likes and reject the advice that he does not like, even if it is from the entire Community. On the contrary, he should present whatever Allah inspires him with and upon which He establishes him. All members should accept it and act upon it. (Report *Majlis Shura* 1923)

In spite of the existence of the Khalifa, consultation is essential. (*Ibid.*)

No Khilafat can be firmly established till it is accompanied by a system of consultation. (Ibid)

Hadhrat Sahibzada Mirza Tahir Ahmad authored a biography of Hadhrat Khalifatul Masih II (May Allah be pleased with him) entitled "*Sawaneh Fazle Umar*" during the period of Hadhrat Khalifatul Masih III (May Allah shower mercy upon him). In Volume II of that book, he has provided comprehensive information about the system of consultation. There is further information in the Khutbas delivered by Huzoor. Some directives

relating to the importance of *Shura* are given below:

On page 212 of Volume II of *Swaneh Fazle Umar*, Sahibzada Mirza Tahir Ahmad writes:

Even today we see the spirit of purification and righteousness in *Majlis Shura*. Even today, the atmosphere is pure. Even today, the host of the holy men gives a display of submission to Allah. Even today advice is given and accepted solely for the sake of Allah. Even today the prayers have the same fervour, and the respect and prestige of Khilafat is established in the hearts of the people. Even today prayers are offered in the language of tears.

In 1992, Hadhrat Khalifatul Masih IV (May Allah strengthen him) said:

The Jama'at and *Majlis Shura* become the two names of the same entity just as Khilafat and Jama'at are two names of the same being. For this reason, I have always believed that if *Shura* is well established in the entire Jama'at, just as Khilafat has been well established, the organization of the Jama'at will attain such strength that no power on earth will be able to destroy it. (Address of 9 September 1992 at Brussels)

He also said: *Majlis Shura* plays a key role in the training of the Jama'at. To preserve its identity, to safeguard its potential, this system is essential and very useful. In all European and other countries where the *Shura* has been established, I am receiving reports that the Community is experiencing new life and vigor, a new confidence. And the rate of progress has accelerated. (Address of 9 September 1992 at Brussels)

He also says: By the grace of Allah you will also make gradual progress. You should consider that today you have grown up, because maturity does not come without *Majlis Shura*. Firmness of opinion, balance, individual responsibility and joy of accepting the burden, can all be fully attained only with *Majlis Shura*. (Address of 9 September 1992 at Brussels)

In 1996 Hadhrat Khalifatul Masih IV (May Allah strengthen him) said:

The Holy Prophet (Peace and blessings of Allah be upon him) is the only Prophet who was given title of Mercy for the Entire Universe. Study all the books revealed all over the world; you will nowhere find this title bestowed upon any other Prophet. They were raised as mercy for nations, but there was only one who was mercy for the entire creation. He was the embodiment of mercy. And it is mercy which provides the foundation of *Shura*. If mercy is missing and only intellectual bonds are binding the Community, then true righteousness and honesty cannot be attained. (Khutba 29 March 1996)

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said:

The counsel you are giving holds a very important position with reference to the world history. Even thousands of years from now, people will refer to the counsel of *Majlis Shura* and the decisions reached by the Jama'at. Most of us do not recognize the importance of *Majlis Shura*. If we recognize how important *Majlis Shura* is, and how far reaching its impact is, we would speak very carefully. As Almighty Allah has promised us the words spoken now will become an example for mankind. May Allah bring those days near, but those days are sure to come that the entire humanity, *Insha Allah*, will gather under the banner of the Holy Prophet (Peace and blessings of Allah be upon him).

In short this *Majlis* is an example for the whole world. It does not behove us that when we are gathered for an important consultation, we may utter words that are inappropriate. Nations which makes progress are accustomed to spend their lives in constant deliberation and fortitude. There is a time when an individual or the nation arrives at a decision with full deliberation and then acts upon it. The Holy Qur'an teaches us that there is a time when you are acting upon the principle of: *"Consult them in your affairs."*

You are undertaking mutual consultation for the purpose of the progress of the Jama'at, progress of Islam, and the establishment of the belief in the Unity of Almighty Allah; and then there is a time when you are acting upon: *"When You have determined put your trust in Allah."* That is you reach a firm conclusion. Then you are not concerned

with the limited resources you possess. Rather, if reaching the conclusion, you place your trust in Allah and jump into the fray and do not retreat even one step. (Report *Majlis Shura* 1966)

Hadhrat Khalifatul Masih II (May Allah have mercy on him) said: When a decision is reached in *Majlis Shura*, it means that it is the decision of the Khalifa because in every matter Khalifa makes the decision after seeking consultation. Therefore, these decisions must be faithfully implemented. Till all workers imbibe the spirit of obeying those in authority, there will be no respect for the decisions. (Report *Majlis Shura* 1930)

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said: The nature of our work and of our responsibilities is changing. It has changed and it continues to change. Therefore the idea that *Majlis Shura* should have a meeting as a routine and should then disperse will not benefit the world at all. You have to solve the troubles of the world. Think about it. Indeed Allah has established you as a base. (Report *Majlis Shura* 1973)

Hadhrat Khalifatul Masih III (May Allah shower mercy upon him) said: In truth, the representatives in the *Shura* become the leaders of their areas in a special way. (*Ibid.*)

Benefits of Shura

- Many new ideas are generated
- Since there is no element of competition, the members try to reach the right conclusion.
- Many new ideas emerge in casual conversation
- Many difficulties faced by living away from the Center are identified, thereby facilitating the job of the Khalifa.

(Report *Majlis Shura* 1922)

AN OVERVIEW OF ENGLISH LANGUAGE LITERATURE AVAILABLE FOR TABLIGH

(by Shermeen Butt)

The affair of *Tabligh* or propagation of Islam is a duty for each Muslim. The Holy Quran clearly states in *Surah Al-Maidah* verse 68. The translations reads:

> *"O Messenger! Convey to the people what has been revealed to thee from thy Lord, and if thou do it not, thou hast not conveyed His Message at all."*

Indeed the Quran itself is the most glorious and perfect means to propagation Islam. It is the complete message of Islam. This message was personified by the Holy Prophet Muhammad (peace and blessings be on him) whose entire life, his *Sunnah* was a living example of the Holy Quran. His Traditions, in the form of *Ahadith*, elucidate each point the Quran raises. All the answers to all the questions are inherent in the Quran and indeed the life of the Holy Prophet (peace and blessings be on him). However, mankind is inclined to forget and needs constant reminding. For this purpose alone the Promised Messiah (may peace be on him) was sent. He revived the message of the Perfect Book. He wrote numerous books, his writings an unmatched mastery of eloquence, expounding each and every aspect of faith. Today we endeavor to carry that very message forward when we make efforts for *Tabligh*, to propagate Islam. Our Jamaat has many outstanding publications to facilitate this process. Numerous scholarly ventures provide wide-ranging assistance.

I am most humbled at being asked to say some words on the English language publications of the Jamaat that aid the process of *Tabligh*. I am no expert, however, it is my good fortune that the wealth of knowledge available is so abundant that a little glance presents the necessary. The Jamaat provides an extensive array of tools for *Tabligh*, however I shall focus only on books today. Indeed it is not possible to mention all the books in the time

available, I shall endeavor to give a personal perspective on some English language books that are published by our Jamaat and are excellent in the propagation of Islam. Some of these books might not be currently in print, yet their mention is mandatory.

Indeed there are two major categories of people that *Tabligh* is done to non-believers or Christians and Non-Ahmadi Muslims. There are books to satisfy questions raised by each of these groups.

We begin with the Holy Quran. Its word is the ultimate magnetism to Islam and should be used at the outset of *Tabligh* to those who are unaware of the message of Islam. The English language translation of the Holy Quran by Hadhrat Maulawi Sher Ali is excellent. It is widely available at Jamaat stalls and is almost always in print. It is simple and clear to understand and does admirable justice to the Arabic Text. The translation makes an excellent introduction to the study of the Quran. It provides an adequate index and is most suitable to be presented to Libraries. When Huzoor translated the Quran in Urdu on MTA a few years ago, some alternative translations, suggestions and explanatory notes from Huzoor's Urdu translation were added to Maulana Sher Ali's English translation published from 1997 onwards. These are added as an appendix and the original translation remains untouched.

There is also a translation of the Holy Quran by Hadhrat Muhammad Zafrullah Khan that remains faithful to the text in meaning whilst having the translation in free-flowing passages rather than enumerated verses. This makes easy reading for the Western reader. It is unique in its clarity and precision and has an exhaustive "introduction," extended over 60 pages, covering all of the major themes of the Holy Quran, the nature and style of Quranic revelations, and explaining why the Quranic teachings are universal, comprehensive and dynamic.

There is an English translation version of the Holy Quran edited by Hadhrat Malik Ghulam Faird. This carries a short commentary, making it extremely useful for understanding the Holy Quran a bit further. It gives a brief introduction to each Chapter (*Surah*), explains it connection with earlier and preceding Chapters, and provides extensive footnotes. It elaborates all the difficult portions of the Holy Quran and thus is an excellent tool for *Tabligh*.

The Five Volume English Translation and Commentary of the Holy Quran is a scholarly work for those who wish to understand the Holy Book in depth. These volumes are excellent to refer to when faced with a finer detail during *Tabligh*. They have an extensive introduction that includes the life of the Prophet (peace and blessings of Allah be on him) and several other informative pieces. There is a commentary provided for each verse of the Quran, and all possible interpretations are given. All key words are broken down and explained in detail providing a thorough study into the Quran. The Five Volume Commentary has an extensive index that is extremely helpful in tracing a given subject matter or verse of the Quran.

The first English book that comes to mind after the Holy Quran to propagate Islam is a biography of the Holy Prophet (peace and blessings be on him) namely, *"The Life of Muhammad"*. Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, the second Khalifatul Masih (may Allah be pleased with him) wrote this book. It takes the reader through the remarkable life of the Prophet (peace and blessings be on him) in easy narrative. This free flowing narrative deals beautifully with the astonishing details of his life, the torment he endured for years and the way he dealt with his adversaries, throwing a fascinating light on the life that was but an embodiment of Islam. The revered life and character of the Holy Prophet (peace and blessings be on him) shines forth in this book and one cannot fail to be moved by it. I understand this biography was written specifically for the Western reader. Anyone interested in Islam has absolutely got to read this book to fully appreciate the foundation of Islam.

Having read the life of the Holy Prophet (peace and blessings be on him) for those who wish to understand his teachings further, we have Hadhrat Zafrullah Khan's *"Gardens of the Righteous"*. This is an excellent translation of the famous Hadith

collection *"Riyadh as-Salihin."* written by Imam Nawawi of the 13th Century. Different from the historical account that a biography gives, this is a valuable piece of work for the English reader giving an insight into the everyday life of the Holy Prophet (peace and blessings be on him) and his Companions, throwing light on his revered life and characters through brief narratives. The book carries a detailed index that is very useful for reference.

Among the writings of the Promised Messiah (on whom be peace) that are translated in English, the most famous is *"The Philosophy of the Teachings of Islam"* and is one that we are all familiar with. The book is based on a unique and divinely inspired essay written in 1896 for an Interfaith Conference. It deals with five fundamental questions that were put to all major world religions and that are answered here with reference to the Holy Quran alone. This book is one of the most effective ways to introduce Islam to non-Muslims, however, as the title suggests it is book of deep wisdom and might not be suitable for everyone. It deals with matters of faith with logic and philosophy that demand attention, however the entire essay is written in a most charming manner. Above all, this writing is replete with the love of God and that cannot fail to touch the hearts of those who believe.

"Jesus in India" is an English translation of a book written for Christians in particular and mainstream Muslims in general who also believe that Jesus (on whom be peace) is alive in heaven. This book was written in 1899 by the Promised Messiah (on whom be peace). It is an exceptional book that sets out to completely refute the Christian belief in the Divinity of Jesus (on whom be peace) and his being alive in heaven, and it proves beyond a doubt that he was a prophet of God, lived and died like a man, and after his natural death his body was buried in a grave in Kashmir. The facts that he survived the attempt on his life, did not die on the cross, was healed of his wounds and migrated to India are an eye-opener for Christians as these facts undercut the very foundation of Christianity that Jesus (on whom be peace) died on the Cross to redeem mankind of its sins. It is an extremely potent book against Christian fundamental belief.

Books written by other Ahmadi scholars on the subject of Jesus (on whom be peace) migrating to India include: *"Where Did Jesus Die?"* by Maulana Jalal-ud-Din Shams and *"Deliverance From the Cross"* by Hadhrat Zafrullah Khan. Another book published by The London Mosque on the subject is *"Truth about the Crucifixion"* which contains transcripts from the International Conference on Deliverance of Jesus from the Cross held in London in June of 1978.

The two volumes entitled *"The Essence of Islam"* contain English translations of extracts from the writings of the Promised Messiah (on whom be peace). The selected subject matters in Volume I are Islam, the True and Living Religion, Allah the exalted, The Holy Prophet, and The Holy Quran. In Volume II several other important subjects are covered such as Angels, Prayer, Salvation, The Pillars of Islam, Righteousness, Soul, Revelation and The Purpose of Life.

These two books are quite literally what the title suggest. Each aspect of the Islamic teachings is expounded in a most masterly style and is a testimony to the spiritual stature of the Promised Messiah (on whom be peace). These are translations of varied writings of the Promised Messiah (on whom be peace) collected from his monumental Urdu, Persian and Arabic writings, beautifully translated by Hadhrat Zafrullah Khan. These are priceless reference books that are guaranteed to provide an answer to most matters of faith.

There is a book by the Promised Messiah (on whom be peace) specifically written for the Christian reader. It is aptly titled in English as: *"Four Questions by a Christian And Their Answers"*. It was written in 1897 in response to one Robert Sirajud Din, a professor of the Former Christian College, Lahore. The four questions are/were as follows:

1. According to Christian belief the mission of Jesus Christ was to appear on this earth to express His love for mankind, and to sacrifice Himself for their sake. Is it possible to describe the mission of the founder of Islam in these terms? Or, in terms better than "Love" and

"Sacrifice"?

2. If Islam aims to guide mankind towards monotheism, why is it that in the early days of Islam religious wars were fought with the Jews whose revealed books teach nothing but monotheism? Or, why should it now be considered essential for the Jews and other monotheist to accept Islam for their salvation?
3. What are the verses in the Quran in which the word "love" or the verb "to love" have been expressly used, enjoining on us to love God, and saying that God loves mankind?
4. Christ said of himself, "Come to me, ye who are tired and weary, I shall give you comfort," and also, "I am the light, I am the way, the life and the truth." Has the founder of Islam spoken of himself anywhere in these or similar terms?

The Promised Messiah (on whom be peace) has provided most thorough and comprehensive response to all the four questions. His exhaustive replies, with reference to the Holy Quran, conclusively proof the limited mission of Jesus (on whom be peace) when compared to the universal message of Islam brought by the Mercy for Mankind. This is a small book of 74 pages in English and provides meticulous answers to some very searching questions.

Moving onto books published in the latter half of the twentieth century to satisfy the so-called enlightened man of today we find the book by Hadhrat Khalifatul Masih IV, our beloved Huzoor entitled: *"Islam's Response to Contemporary Issues"*. This book is an excellent tool to introduce Islam to non-Muslims. It covers all aspects of maintaining "PEACE" in its various dimensions such as Inter-religious harmony, social and economical stability, political peace and individual contentment. The book sets out to and indeed successfully exhibits that the Islamic way of life, being a complete code of conduct is most definitely applicable to the current global life-style. The basis of all matters raised are elucidated with references to the Holy Quran, demonstrating that the Divine Book is universal and its message pertinent to all time and era.

One cannot but mention Huzoor's monumental book *"Revelation, Rationality, Knowledge and Truth"*. The book is a remarkable perception of life in an all-inclusive way. Once again based on a deep knowledge and a most profound understanding of the Holy Quran the book does not shy away from any phenomenon. It deals with matters relating to the ever-expanding scientific world and conclusively proves that as science conquers new frontiers it still plays second fiddle to the Divine Word revealed 1,400 years ago, accentuating the existence of an All-Powerful Supreme Creator. The book examines each aspect imaginable of any given subject and thus has some point of interest for all and sundry in its bounty. As it examines faith from various perspectives, basing each argument on the Word of the Quran, it provides an exhaustive and triumphant testimony to its truth. It sets out to and most remarkably resolves apparent conflicts between faith, logic and the sciences. This voluminous book is another *Braheen-e-Ahmadiyya* for *Tabligh* in the 21st century.

Hadhrat Khalifatul Masih IV's book *"Christianity; A Journey from Facts to Fiction"* is a detailed analysis of the way Christianity has evolved over the two millennia. Huzoor has addressed each aspect of it's piecemeal and has brought forward reality that has been shrouded in myths since the passing of Jesus (on whom be peace) the message of Jesus (on whom be peace) was based on the Unity of God and was indeed later distorted by interpolation. It makes absorbing reading for a broad thinking, searching mind.

Another book by Huzoor, entitled: *"An Elementary Study of Islam"* encompasses the fundamental of Islam and makes very easy reading. This book can be useful as a very general introduction to Islam.

Lajna USA has produced a remarkable book entitled: *"Pathway to Paradise"*. This is written in the format of a detailed guidebook to the ways of Islam and indeed does great service in its propagation. It caters to the seeking/inquisitive Western mind and answers all the basic questions that are often asked. The attention to detail in this book is most refreshing. This is an obligatory book

for specific *Tabligh* to the Western women. It has a good index that is most helpful for quick references.

"Guide Posts" is a collection of short essays written by Bashir Ahmad Orchard Sahib. His writings are light yet they carry depth; he punctuates his prose with poetical references and indeed abundant references to the Holy Quran and at times the Bible. This book is a most interesting insight into a Western mind so deeply spiritual in the Islamic light, so profound in the love of Allah – a living testimonial that Islam is a universal religion.

Another commendable book by Orchard Sahib is entitled: *"Life Supreme"*. To take the message of the Promised Messiah (on whom be peace) to non-Ahmadi Muslims brings *Tabligh* into a different dimension altogether. In order to truly understand this message and to appreciate that Ahmadiyyat is only a revival of the message of the Holy Prophet (may peace and blessings be on him) and is in fact the true Islam, all the books of the Promised Messiah (on whom be peace) available in English should be looked into. Certainly the two Volumes of *'Essence of Islam'* provide a thorough insight into the depth of knowledge and the spiritual heights of the Promised Messiah (on whom be peace).

In addition, the translation of *"Kishti-e-Nuh"* – *Noah's Ark* – and its abbreviated version *"Our Teachings"* are excellent starters.

Those who wish to understand the differences between the mainstream Islam and Ahmadiyyat, the book by Hadhrat Khalifatul Masih II (may Allah be pleased with him) *"Invitation to Ahmadiyyat"* is indispensable. This was originally written addressed to the then Ruler of Afghanistan, Amir Amanullah Khan, the original title in Urdu being *"Dawatul Amir"* meaning an invitation to the Amir. This is a thoroughly comprehensive book for *Tabligh* to Muslims. It starts with an explanation as to why we choose to use the terms Ahmadi and Ahmadiyyat and what are our main differences from other Muslims? It covers all the main controversial issues such as the death of Jesus (on whom be peace). Second Coming of the Messiah, Continuity of Revelations and Prophet hood after the Holy Prophet (peace and blessings be on him) meaning of the title *"Khatam Al Nabiyyin"*, seal of all the prophets. The concept of Jihad, the claims and prophecies of the Promised Messiah (on whom be peace) are examined in detail. It forwards many arguments in proof of the truthfulness of the Promised Messiah (on whom be peace) in his claims. It explains his divinely established mission at length and extends an invitation to accept him as the Mahdi and the Promised Messiah.

Recently the UK Jamaat has published a sequence of ten introductory leaflets in English for *Tabligh* purposes entitled *'Millennium Gift Series'*. This series has brought the presentation of our message into the 21st Century, the type-set *etc.* is most pleasant and the message is delivered in a reader-friendly manner and covers all the salient subjects one encounters during *Tabligh*, which are: *Islam, A Basic Introduction, Some Distinctive Features of Islam, Islam A Comprehensive Religion, Muhammad A Model for Mankind, The Holy Quran, Christianity A True Perspective, The Promised Messiah, Ahmadiyyat The True Islam, The London Mosque* and *Invitation to Islam*. The leaflets are packed with information and serve an excellent need for people who are interested in our message but do not have the time or inclination to read a book.

The Jamaat has many brief, informative books printed in straightforward vocabulary to serve as general introduction to the tenets of Islam. One such book is *'Muslim Festivals and Ceremonies'*. This comes in particularly handy when giving short presentations in Primary Schools *etc*. Another book that needs to be mentioned is the revised version of the *Salat* book published from London in 1994. It contains practical information about all aspects of *Salat* and has many other small prayers. I have found this book very useful when doing *Tabligh* to people who are born in the Muslim faith but are not aware of much of its teachings. The book has been translated in many European languages. In my effort to take our message to Bosnian and Albanian people I have come across some useful translations of various booklets, including the *Salat* book, in their languages, as have I come across audiotapes in the Balkan languages with the message of Ahmadiyyat

conveyed in a befitting manner. There is a wealth of material available to aid the process of *Tabligh*, all that is needed is the motivation and the will to rise to the need of the hour.

I would like to wrap up on a most routine yet remarkable thought: the Holy Quran apart, among all the written words the Jamaat has published, the most potent and compelling about the message of the Promised Messiah (on whom be peace) are those in the *"Condition of Bai'at'*. Each syllable speaks volumes about the truth of the message of Ahmadiyyat as Islam's revival. This indeed is the strongest contender in all the literature available for *Tabligh.*

I conclude with verse 34 of *Surah Ha Mim Sajdah*. The translations reads:

> *And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit'.*

DETROIT ATFAL WINS "BEST MAJLIS" AWARD

(by Athar Malik, Nazim Atfal for Detroit Majlis)

Just over a month ago Majlis Atfal-ul-Ahmadiyya, Detroit, was blessed with a great honor. It was awarded the annual prize for "Best Small Majlis" in the United States. *Alhamdolillah*. To receive this award, a Majalis must be extraordinary on many accounts. This year, Detroit covered all of the bases.

For the past year, the Atfal in Detroit have been holding monthly auxiliary meetings with their Nazim, Athar Malik. These meetings vary in content to increase their appeal. In addition to a high level of interaction, the gatherings also sometimes feature games, sports, and special presentations by some of the elders of the Jamaat.

Apart from these monthly meetings, the Detroit Atfal also participate in various biweekly classes held at a more local level. Currently, there are two biweekly class centers in the greater Detroit area. On the average, 75% of the Atfal are present at any one of these meetings.

Because of the high level of participation of the Detroit Atfal, they are also able to help the kuddam in various Waqar-e-Amal activities. This past year, the Atfal went a long ways in helping the Khuddam clean up a plot of land that was to be used by Detroit for the building of a new mosque.

The success of Majlis Atfal-ul-Ahmadiyya, Detroit, may be attributed to the fact that the vast majority of the Atfal are Waqfeen-e-Nau children–a great blessing from Allah to the Detroit Jamaat. Also the Nazim Atfal has collected 85% Chanda from the Atfal and has sent prompt monthly reports which outline the activities in Detroit to the center.

In any case, the Atfal in Detroit did an outstanding job in 1999-2000 year and were rewarded for their humble efforts. May Allah bless them all.

"WHO WANTS TO GO TO THE NATIONAL IJTEMA?"

- Religious And General Knowledge Quiz Competition.
- Questions Will Be Asked On An Individual And Team Basis.
- Teams Of 5 Atfal Within Local Area.
- Qualify At The Local Level Through Your Qaid Or Nazim Atfal.
- Must Compete At The Regional Level To Advance To The National Ijtema.
- One Majlis From Each Region Will Be Represented At The National Ijtema.
- Join In And Have Fun.
- Contact Your Local Qaid Or Nazim Atfal For More Information.

WHAT IT IS LIKE TO BE A TIFL IN PAKISTAN

(by Daud Khan, Detroit Majlis)

My name is Daud Khan, and I came from Peshawar, Pakistan to live in Detroit, Michigan this year at the age of 15. While I'm enjoying myself as a Tifl in America, I've been asked to point out some of the differences between being a Tifl in Pakistan and America.

In Pakistan, the Atfal are taught at a very early age about their religion. Competitions between Atfal occurs quite often, both individual and on a city to city basis. Two times a year, all the Majalis in Pakistan come to Rabwah, and stay in Aiwan-e-Mahmood to do competition. Each Majalis competes for the chance to win first, second or third place. So in this way, all the Atfal try to prepare their best. They prepare for this event all month, and then they compete for prizes. This is one of my favorite memories of Pakistan.

In Pakistan, the Atfal have an advantage because it is a Muslim society. Atfal in America are more involved in society because there are many advanced common devices, video games and many other interesting and fun things to do. However, in America there is no environment like Rabwah can have a very good effect.

I'm grateful for all that I have been taught in Pakistan, and I hope that American Atfal should learn how to do a good nazm or speech. If they want to learn, they should practice and memorize, and then they will be happy with themselves and the Jamaat will be happy with them too.

In the future when I'm a Khadim, I hope to be a teacher of Atfal. I will try to help them improve, and, *Insha Allah,* people will say that the Atfal of this area are very intelligent.

I know each year all the Atfal of America come together for Ijtema. I will pray and make every effort to help my Majlis, Detroit, win the most prizes. I will be really happy if my coming to Detroit helps it win in American competition. I'm looking forward to competing in the Ijtema, and meeting many new friends. I will also pray for all the Atfal in America, and I hope you pray for me too. *Inshalla.*

News from New York Jamaat

MUSLEH MAU'OOD DAY

(by Faiza Pervaiz)

On Sunday, Feb. 18, Musleh Mau'ood Day was held at Bait-ul-Zafar. *Allhumdolilah*, the mosque was completely filled. Members of the Brooklyn Jamaat were also present to enjoy the Jalsa. Prior to the Jalsa a delightful breakfast was served. The program began with the recitation of the Holy Quran by Brother Muneeb Khan. Brother Mubarik Ahmed Sahib recited a nazm on Hadhrat Musleh Mau'ood, followed by the translation by Rafi Ahmed Sahib. While speaking on the prophecy about Hadhrat Musleh Mau'ood, Ismail Nayyar Sahib emphasized his unique spiritual knowledge and wisdom.

Brother Faheem Younis delivered an informative and very interesting speech employing modern presentation styles and audience participation on the "Life Sketch of Hadhrat Musleh Mau'ood", from his childhood to his khilafat and the numerous contributions he made to the Jamaat.

Brother Qamar Mehdi expanded on our understanding of the prophecy. "He will be extremely intelligent and understanding", especially focusing on the depth and wisdom of Hadhrat Musleh Mau'ood's magnificent commentaries of the Holy Quran, *Tafseer-e-Kabeer* and *Tafseer-e-Sagheer.*

A serene atmosphere was set by Brother Riaz Rehman while reciting a nazm and its translation. The concluding speech was made by Mubaligh Daud Hanif Sahib, summarizing the main points made by the prophecy. He urged all Jamaat members to take time out of their busy schedules to serve Ahmadiyyat and follow in the footsteps of Hadhrat Musleh Maud, so that we may be able to convey the word of Allah all over the world, *Inshallah.*

Ayaz Sahib introduced the newest member of the Jamaat, a correctional officer in Westchester, Brother Abdul Karim. He said a few very moving words on his reason for conversing to the True Islam, Ahmadiyyat, and how he shall always remain loyal to the cause of Islam.

The program ended with the distribution of certificates to the Waqfeena-Nau children by Mubaligh Daud Haneef Sahib. A delicious lunch was provided by Mr. and Mrs. Waheed Rushdi on the occasion of their son Saad, and daughter Arhamah's *Aqiqah* ceremony.

With the blessings of Allah, Musleh Maud Day was a successful event and *Inshallah* Jamaat members will participate as enthusiastically in all Jamaat programs to come!

TABLIGH

- **Daeen Forum:** takes place on Wednesday evenings after *Isha* prayers. It would benefit all of us to attend this important evening where we can increase our knowledge and put forth questions that we need answers for.
- **TV Program:** shown on Wednesdays on QPTV - Currently, Lectures on Islam by Daud Haneef Sahib are being broadcast. The coordinator and the advisors for this production are Riaz Rehman and Sis. Fatima Mahmud respectively.
- **Harlem Center:** We are in the final stages of negotiations to rent a place in Harlem to serve as Tabligh Center. It will have to be manned by volunteers, so please come forward and give your time. Brother Ali Mutaza is in charge of this project.

HULQA NEWS

* The attendance at Bayside Hulqa meeting increased; the theme of the meeting was Seeratul Nabi (s.a.w.)
- Richmond Hill attendance doubled from last month's meeting, there were a number of young people present. Non-Ahmadies also participated in this meeting. A Lajna meeting followed.
- Attendance was poor at the Astoria meeting. In view of the fact that the number of members in this area has decreased, it was decided that Elmhurst Hulqa would hold combined meetings with Astoria on the 2nd Monday of the month.
- Elmhurst had good participation by children. The program ended with remarks by Daud Hanif Sahib. It was decided that the time of the meeting would be changed to 7:30 p.m. instead of 8:00 p.m.
- Nassau North held their meeting with fairly good attendance. Dr. Kamran Shaukan delivered a very informative lecture on "Shroud of Turin", Muballigh Haneef Sahib was also present.
- Flushing Hulqa did not hold their February meeting. Instead, the Hulqa members got together at the marriage of their Hulqa Nigran. It has been decided to combine Flushing and Bayside Hulqa meetings to be held on the 2nd Friday at Baitul Zafar.
- The Nassau South, Yonkers/Manhattan, Suffolk and Bronx meetings were held as scheduled.
- A forum organized by Brother Zafar Suraleigh takes place bi-monthly at Baitul Zafar. The purpose of the forum is to educate Ahmadies who have accepted the True Islam in the recent past. Discussion of various topic takes place at the forum. Also included in this forum is a book study session.

ANNUAL ACTIVITY REPORT MAJLIS KHUDDAM-UL-AHMADIYYA

November 1999 to October 2000

Overview

By the grace of Allah, Majlis Khuddamul Ahmadiyya is now established in 45 cities throughout the United States and is further divided into eight regions. Over the last years three new Majalis were added. There are currently 1648 Khuddam and 622 Atfal throughout the United States.

Annual Qaideen refresher Course Program

We held a very successful 5th Annual Qaideen Refresher Course in Washington. As in previous years Qaideen, Regional Qaideen, and National Amila members throughout the United States attended this course. MKA's constitution was reviewed thoroughly. Last year's performance was reviewed, next year's program for each area was presented to Qaideen by National Amila, issues were discussed, leadership skills were taught and feed back by Qaideen was taken. So far this program has been carried out five years in a row and about 85% of Qaideen and National Amila members attended this year.

National Ijtema, West Coast Ijtema and Regional Ijtema's

We were not able to hold our National Ijtema due to a conflict with the Zion Conference a week after Ijtema. However, the West Coast Ijtema was a good success and seven out of a total of eight regions held their Regional Ijtemas.

Publications

We were able to get two issues of *Mujahid* out last year. We hope to have four issues of *Mujahid* this year and four issues of *Mujahid Jr.* (for Atfal) this year. The 1st issues are already out.

Tabligh

A comprehensive National *Tabligh* plan was developed in close coordination with Anwar Mehmood Khan Sahib (National Secretary *Tabligh*) and additional suggestions from *Majlis-e-Shura*, National Amila, and USA Jamaat directives.

Our Mohtamim Tabligh traveled to over fourteen Majalis to inspire and motivate those Majlis and has been constantly communicating with the National Secretary of *Tabligh*.

A monthly conference call of Regional *Tabligh* Nazimeen is being held every month to share reports, information and challenges. Ghulam Rabbi has demonstrated excellent leadership to establish a good team of about eight Nazimeen in moving *Tabligh* forward and by guiding those Nazimeen and their Majalis.

Extensive efforts are being made to organize Ahmadiyya Muslim Student Association (AMSA) in major universities to use this organization to spread the message of Islam and Ahmadiyyat. Currently, AMSA is organized in six universities. Various major seminars were held through these efforts. Four in Houston, two in Austin, two in New York, and one in Chicago were very significant.

Door to door campaigns were initiated in Los Angeles East and New York Queens (First of its kind)

Great number of Khuddam participated in Regional Tabligh Workshops.

Provided Audio/Video tapes of Huzoor related to *Tabligh* to all Qaideen.

Prepared a Video tape of new converts to rejuvenate interest in *Tabligh*. These tapes were shown at local Khuddam meetings.

We had a total of 32 *Baits* last year compared with 32 a year before.

Taleem-o-Tarbiyyat

Prepared a very comprehensive Taleem syllabus for Khuddam of all ages and knowledge levels. This syllabus is based upon a grid/level system utilizing critical areas of knowledge: *"Salat"*, *"Islam"*, *"Quran"*, *"Hadith"*, and *"Ahmadiyyat"* from level one through ten.

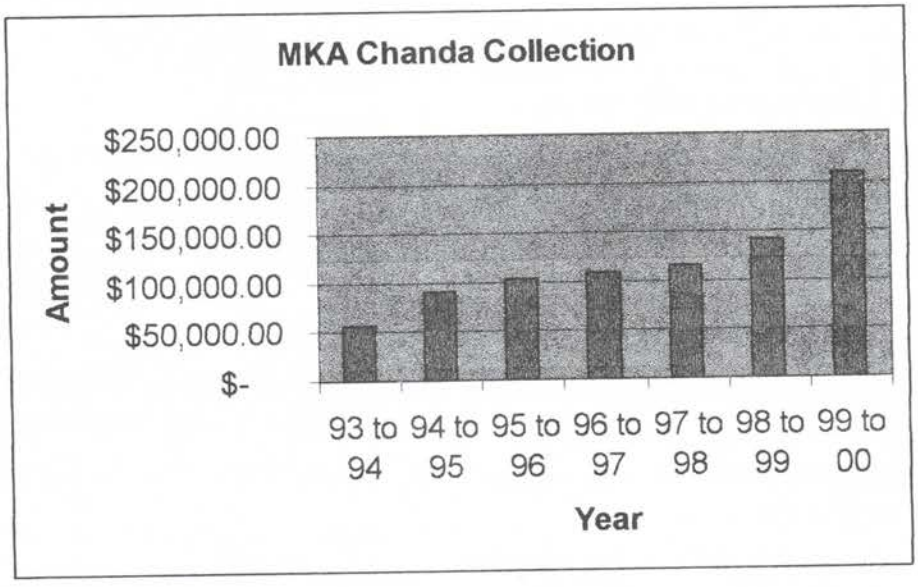
Developed and deployed special program for new Ahmadi Khuddam under the leadership of Dr. Sohail Hussain who himself is an exemplary

convert. Implemented a yearly progress tracking system.

Finance

Our collection was 29% more than the budget for 99-00

Budget 99-00	$160,496.00
Collection 99-00	$206,819.92



Year	93 to 94	94 to 95	95 to 96	96 to 97	97 to 98	98 to 99	99 to 00
Collection	$57,848.61	$91,635.00	$103,215.00	$110,476.00	$116,533.00	$143,017.00	$208,819.92

The following Majlis did an excellent job and exceeded their budgets:

Majlis	Collection Percentage
San Jose	510%
Columbus	196%
Research Triangle	182%
Philadelphia	139%
Brooklyn	127%
York	119%
Maryland	110%
Portland	110%
Dallas	106%
Central Jersey	105%
North Jersey	105%
Detroit	102%

Ovais Bajwa and Hameed Chaudhry did a superb job in following up with Qaideen and to meet and exceed the budget.

Khidmat-e-Khalq/Waqar-e-Amal

Majlis Khuddamul Ahmadiyya has significantly improved its activities in this area last.

About 20 Majalis are actively involved regularly in food and clothing drives.

Although this year close to 1393 hours of Khidmat-e-Khalq work have been recorded but actual number in terms of man-hours is estimated to be closer to 6000 hours. Many Majalis were only reporting the clock hours (duration) versus the total man-hours.

Several blood drive events have been held. About twelve Majalis provide regular support in this area.

Three Majalis have adopted various portions of streets and highways to provide regular volunteer cleanup. These roads carry the name of our community as volunteer support and program is know as "Adopt a Highway". This year 2000-2001, our goal is to have about 20 Majalis Adopt-a-Highway.

Various Majalis actively participated to support

Bosnian, Kosovo, and various local disasters. These Majalis provided food, clothing volunteer support, and financial support to many families and organizations.

MKA started a National Weekend of Khidmat-e-Khalq and Waqar-e-Amal 29 out of 42 Majalis participated in this nationally coordinated weekend. (See Khidmat-e-Khalq Detailed Report)

We are putting Khidmat-e-Khalq as our top priority in 2000-2001 with various programs and plan to begin implementing those programs very quickly. We will be focusing on the following programs in 2000-2001:

Flu Shots Drive (this year we provided 400 vaccine to Ahmadis in 8 Chapters.)

Blood Drives (we have already coordinated 6 drives with the help of the Red Cross).

Youth Volunteers (we are beginning to aggressively introduce various volunteer programs to our membership).

We would like to take the lead to establish Humanity First in the USA with the guidance and permission of Amir Sahib. A detailed plan will be submitted very soon.

Atfal-ul-Ahmadiyya

Detailed comprehensive *Taleem* and *Tarbiyyat* syllabus was prepared and implemented to organize the *Taleem* and *Tarbiyyat* program for:

- Sitara-e-Atfal
- Hilal-e-Atfal
- Qamar-e-Atfal
- Badr-e-Atfal

We are extremely thankful to some presidents of local Jamaat and in some Jamaat's Lajna are helpful in conducting Atfal Classes. This is the breakdown:

- Majlis-e-Khuddam-ul-Ahmadiyya is conducting Atfal Classes in fifteen Chapters
- Jamaat is conducting classes in twelve Chapters
- Majlis-e-Khuddam-ul-Ahmadiyya and Jamaat together conducting classes in eight Chapters.
- Lajna took the lead in three Chapters

Mohtamim Atfal, Tahir Ahmed, has developed a good team of about eight members to carry out various Atfal related activities including collection of Atfal Chanda.

In the Name of Allah the Gracious the Merciful

SEHAR SALEHA AHMAD

(by Nusrat Ahmad, Las Vegas)

With a heavy heart and considerable courage I have ventured to capture in the words that follow some precious memories connected with the beautiful, yet sadly enough, very brief life of my sister and friend Sehar Saleha Ahmad. Sehar was taken away suddenly from our midst yet her presence permeates every sense of my being. She has been gone more than two years, yet the impression she has left behind on me and all those she came in contact with will ensure that she will live forever in the hearts of her friends and relations.

Sehar was no ordinary girl. She was special! Almighty Allah combined in her personality virtues that are uncommon in one individual. Like her name 'Sehar' she was innocent and pure as the early morning and her righteousness a true reflection of her life as a 'Saleha'.

With her birth thirty years ago Sehar brought immense and immeasurable happiness and joy into the lives of my dear Mamoon Jaan, Dr. Aftab Ahmad and his wife Rehana Ahmad. As the first born she was the apple of their eye and was brought up with great love and care. From her early years her upbringing was directed at belief in Allah and love for Islam and Ahmadiyyat. These fundamental precepts imbibed by her through the example set by her parents and the training she received in her

formative years at their hands in a noble, God-fearing and selfless family environment ingrained in her piety, love for humanity and care for the less fortunate. Humility and righteousness in thought and deed became the guiding principles of her life and in fact the most attractive aspect of her magnetic personality.

Sehar is no more but she will always live in the hearts of those who loved her. I am positive that Sehar's memory and the indelible mark she has left behind will always abide and burn like a torch in her family home.

Sehar possessed a rare intelligence that enabled her to translate her innate goodness and nobility of character into acts of piety and goodness. Her generosity knew no bounds and she spread joy and happiness wherever she went. Whether it was the sick or poor, her old relations or people she met for the first time, her capacity to share love and spread cheer was boundless. Her ability to give without any assurance or desire to receive anything in return was unmatched. In the true Islamic tradition Sehar was intrinsically oriented towards doing good and serving Allah's creatures.

Sehar's smile was pure joy and her innocent laughter infectious. No wonder people gravitated to her and her circle of friends grew with every passing day. Her ability to share without reservation and offer sound advice was amazing in a person so young and unassuming. Sehar bore herself with elegance and composure and her maturity of thought from very early in life was another key aspect of her impressive personality. She was pure and chaste and even in her final hour she was with her beloved husband who accompanied her into the everlasting world.

Sehar was an exceptional student and it came as no surprise to those who knew her when she graduated from Berkeley University, San Francisco with a law degree and with outstanding marks. Yet despite the demands of her academic pursuits she remained extremely attached with the Jamaat and was always at the forefront of Lajna Activities.

Sehar remained a devoted daughter to her parents and brought them immense joy and happiness in her brief life. Through her varied accomplishments she remained a constant source of pride to them. She understood her obligations to her family and was more than just an elder sister to her siblings. She was their mentor and guide – a true friend forever prepared to offer good advice and ready to make any sacrifice for them.

She trusted her parents uncompromisingly and left all key decisions of her life to her parents with the unshakable belief that they would always do the right thing for her. This was a virtue that is not common among the young particularly among the generation that has grown up in the West. When it was time for her marriage the decision was left to her parents. Their choice of Ikram vindicated her trust and confidence and indeed the thirteen short months of married life gave her immense fulfillment and the contentment she drew from it was reflective of the life that she was about to inherit in the Hereafter. Ikram and Sehar were happy together and I am aware that Sehar on the strength of her personal virtues and in so short a time won the respect and love of her husband's family as well. She was aware of her duties towards her husband and her in-laws and defrayed her responsibilities towards them with commitment and devotion.

Sehar has passed on but her life has not been in vain. Her goodness, her virtues, her acts of kindness are imprinted on our hearts. She will always be with us and her memory will inspire us to follow the high standard of righteousness she set in her short yet such an impressive life.

Sehar was no ordinary girl. She was special!

In the end I can only raise my hands in prayer and beseech our Maker. May the Almighty Allah grant Sehar peace and happiness and may He bless her and her husband Ikram with a place in Paradise and nearness to Himself. Amen. May He also keep their parents resolute and firm in this hour of trial and may He continue to shower His blessings on the two families. Amen.

PERSECUTION OF AHMADIES IN PAKISTAN

NEWS REPORT – DECEMBER 2000

(Year 2000. The Government has declared it The Year of Human Rights and Dignity!)

10 Ahmadies booked at Faisalabad
Another Takht Hazara in the making

Faisalabad: Imtiaz Shah, an anti-Ahmadiyya miscreant has been active in Faisalabad for the last 15 years. He is a man of ill repute and has a very poor police record. There have been cases registered against him (not by Ahmadis) under sections 452/506, 468/471, 452/148, 337 PPC and then again 377 PPC. He was detained sometime ago by the Deputy Commissioner for his illegal activities. He then disappeared for years and has surfaced again lately. He shifted from the town of Jaranwala to Mustafa Abad in Faisalabad where there is considerable Ahmadi population. He indulged again in anti-Ahmadiyya activities and disturbed the peace of the locality.

Fearing escalation, Ahmadis informed the police who took no preventive action. The Ahmadis sent a letter to District officials, the DC, SSP, DIG on November 25, 2000, but they took no action.

This encouraged Imitiaz Shah. On December 1, he attempted to enter the Ahmadiyya mosque in Mustafa Abad along with an armed companion. Before this, he had been throwing stones on Ahmadis' houses and shouting abusive language. Again, Police Rescue 15 was informed by Ahmadis. When the forced entry was resisted, Imtiaz Shah sustained minor injuries.

Instead of proceeding against the miscreant, the police registered cases against 10 Ahmadis. They detained 5 Ahmadis and arrested two of them. This was done to cover the negligence of the police.

Ahmadis in Faisalabad are greatly disturbed. They wrote to the Governor, informed him of the details of the incident and posed him the following questions, *inter alia:*

1. Is there no law for the protection of Ahmadis?
2. Why is it that the Administration never listens to Ahmadis and invariably tries to placate the vagabonds?

The Governor is consistent in doing nothing to relieve Ahmadis in their impasse. He seems not to mind another Takht Hazara in the making.

Authorities' follow up the Takht Hazara Incident Tyranny multiplies

Takht Hazara, District Sargodha: Five Ahmadis were killed in an anti-Ahmadiyya riot here on November 10th. In the initial flurry, to placate the international opinion, authorities moved against the rioters and took some action against them. However, a few weeks later, as expected, they have targeted Ahmadis to appease the mulla.

After the riot, Ahmadi opponents filed a counter application against 51 Ahmadis including 5 who were complainants and witnesses of the killings. The police proceeded against these 5 Ahmadis under PPC 368/295A, 324, 148/149, and arrested them. They were presented in an Anti-Terrorist Special Court where their pleas for bail were rejected. They are now behind bars. The police have taken action against 21 other Ahmadis under section 107/157. The mulla must be laughing. He murdered 5 Ahmadis, and then got dozens of innocent and afflicted Ahmadis implicated in criminal charges, pushing some to the Anti-Terrorist Court that refused to confirm their Bails. What a state!

Special action is required in 2 exceptionally tragic cases of Sialkot and Sagodha District. Copy of December report to all Jama'ats. C, Naseer Ahmad; Ch. Allah Bakhsh.

A Fabricated Case at Rabwah

In view of the rampant terrorist activities of religious extremists in the country, the government has ordered all denominations to take effective security measures at their places of worship.

In compliance with this directive, the community at Rabwah had arranged posting of guards outside the Aqsa Mosque on Friday the 22nd December. Nematulla, an Ahmadi youth was also posted there. He had his licensed gun in the car. The police

arrested him under section PPC 188, accusing him falsely of showing off his weapon. When questioned, the policemen conveyed verbally that the case was registered at the instance of mullas who were pressing for one since long.

Another Ahmadi implicated to placate the Mulla

Rabwah, December 28: The police arrested Mr. Muzaffar an Ahmadi, under PPC 188 for playing an audio cassette loudly at his shop. PPC 188 is applicable in cases of Section 144 if in force by the Deputy Commissioner, that was not the case. Still the police acted, reportedly to placate the mulla.

Mosque Obstructed

Chak 100, District Faisalabad: The local Ahmadiyya mosque was constructed 30 years ago. As it was in a dilapidated state, Ahmadis demolished it and started constructing the new building. At this the Assistant Commissioner Jaranwala intervened and the police told the Ahmadis to stop the construction. This is balantent intervention in fundamental rights.

Bails Denied

Many courts continue to reject Ahmadis' plea for release on bail while awaiting trial. For example:

1. The plea of Bail of four Ahmadis of Village Bhauru who are behind bars for the last six months after the incident in which Mr. Abdul Latif, an Ahmadi was murdered, was rejected by the Session Judge Sheikhupura on November 28.

2. The Anti-terrorism Court rejected the Bail plea of 5 Ahmadis of Takht Hazara who are the complainants and witnesses in the case in which 5 Ahmadis were murdered by rioters.

A Development Fraught with Danger

Multan, December 23: *The Daily Nia Din,* Multan of December 23 has published a news quoting its special representative, that the government is considering a procedure whereby all cases under the Blasphemy Law will be tried in the federal Shariat Court rather than in the normal courts. According to the report, some important individual gave a briefing to Mr. Moeen Haider, the Interior Minister in a high level meeting that lasted many hours. Ostensibly the aim is to minimize the misuse of the Blasphemy Law, but the fresh proposal is fraught with greater danger and is bound to raise the level of tyranny through this discredited law. A Shariat Court is most likely to deal very severely with cases of alleged blasphemy. The mischief of the bad law will increase rather than decrease. Headlines of the news are translated below:

Blasphemy: Recommendation to Empower Islamic Ideology Council to Register Criminal Cases

High Level Meeting in the Interior Ministry. Proposal to try Blasphemy Cases in the Shariat Court under Consideration.

Murderers in the name of religion are not fit to be called Muslims – The Minister of Interior. *The Daily Nia Din, Multan;* December 23, 2000.

Professor Harassed

Hasan Abdal: Professor Tafhim Ahmad, Ahmadi, joined Cadet College, Hasanabdal in 1992 as a lecturer. At the time of joining he mentioned his religion as Islam. Eight years later, anti-Ahmadiyya activist staff of the college, are holding it against him and are agitating for his removal from the post. Mullas are giving them a helping hand, and the vernacular press is sparing double columns to make this non-issue a big news. *The Daily Ausaf* and *Nawa-i-Waqt* are in the forefront in this campaign. For example:(Translation)

The Ulema given an ultimatum to the Principal and the Management on the issue of Qadiani Lecturer

The said lecturer should be fired and made to face criminal charge for misstating his religion. .....Maulvis of all mosques expressed their anger over the appointment and misstatement of the Qadiani lecturer..... Qadiani activities will not be tolerated in Tehsil Hasan Abdal.....If necessary, disciples of the Prophet will not spare any sacrifice to achieve their ends. They issued an ultimatum to the college principal and its management to fire the said lecturer as soon as possible, otherwise they will

be held responsible for all consequences. *The Daily Nawa-i-Waqt, Islamabad;* December 9, 2000

The principal removed the lecturer from the post of Hostel Warden and told him to take precautionary measures. He also made him answer the charge of misstating his religion. The lecturer put the record straight, and afraid of violence, took leave and left for Wah Cantt along with his family. The principal himself is feeling weak under the attack of clerics.

Slander in Rabwah

Naseerabad, Rabwah; December 01: Mulla Abdul Hadi, in his Friday Sermon, as usual, used foul and abusive language on the loudspeaker for all Ahmadis to hear. His rhetoric was too provocative to be repeated here. It seems the PPC 295A law is selective, and is meant for application only against Ahmadis.

This mulla and a few of his colleagues keep themselves busy in mischief-mongering in this Ahmadiyya locality. They even make house-visits, and use threatening language.

The Bar Acts Timid

Sargodha: There is no shortage of advocates and lawyers in Pakistan. Normally, many of them are found waiting in their offices for clients. In the wake of the Takht Hazara incident and the recent police action against Ahmadis there, the accused approached a few criminal law lawyers to defend them in the court. They all expressed their inability to take up Ahmadis' defense. Apparently, they do not have any professional objection; they are only afraid of incurring the mullas displeasure.

THE THIRD TA'LIMUL QUR'AN CLASS WILL BE HELD IN THE EAST COAST

ON MAY 19-20, 2001

AT BAITUL HADI MOSQUE, OLD BRIDGE, NJ

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَ عَلَّمَهٗ

The Best Among You is the one who learns the Quran and teaches it (Bukhari)

The Program will start at 9:00 A.M. on Saturday, May 19, 2001, and will end at 1:00 P.M. on Sunday, May 20, 2001.

LAJNA, ANSAR AND KHUDDAM IN THE REGION ARE REQUESTED TO ATTEND THE TALIMUL QUR'AN CLASS

Objectives of the Class:

1. **To learn to recite the Holy Qur'an correctly**
2. **To learn split-word translation of the Holy Qur'an**
3. **The get guidelines for the study of Commentary of the Holy Qur'an**
4. **To develop trainers for training others**
5. **To develop love of the study of the Holy Qur'an**

Karimullah Zirvi, National Secretary Ta'lim